Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol 94 - Year 1965

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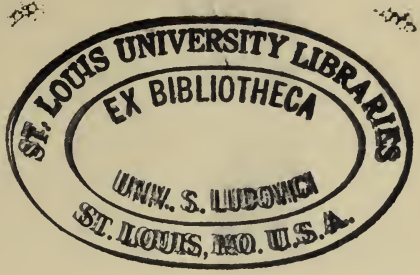

IGNATIAN PRAYER

WOODSTOCK LETTERS

ROBERT McNALLY

JAMES DEMSKE

AVERY DULLES

WILLIAM LYNCH

THE GENERAL CONGREGATION

SPRING 1965

WOODSTOCK LETTERS

The contemporary American Jesuit
his apostolic works
his progressive involvement in the world
his response to the social issues of our day
his prayer and his use of the Spiritual Exercises
his living history
his formation for professional service
These are the central concerns of WOODSTOCK LETTERS
a forum for positive thinking and expression
among Jesuits of the American assistancy

For Jesuit Use Only

Published four times a year: Winter, Spring, Summer and Fall

Entered as second-class matter December 1, 1942, at the post office at Woodstock Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND
21163

WOODSTOCK LETTERS

SPRING 1965

VOLUME 94 NUMBER 2

INTRODUCTION

As the Society's General Congregation opens in Rome and begins to discuss its work in terms of the needs of the changing world, this annual Ignatian issue attempts to focus on some of the essentials of Jesuit life.

Robert E. McNally's new book, *The Unreformed Church*, will be published by Sheed & Ward in September. Father currently teaches Church History at Woodstock and will be a visiting professor at Brown University next year. James M. Demske, S.J. is Master of Novices for the Buffalo Province.

Avery Dulles, S.J., who has published frequently in *Thought* and *Theological Studies*, has been moderator of the newly-formed Woodstock Institute of Jesuit Spirituality.

We understand that Juan Santiago's criticism of Father Peters' work may be the subject of some controversy. Our pages are open to those who may wish to reply.

Our Summer issue, to be published in June, will feature a second symposium on Jesuits and Catholic Students in Higher Education, with contributions from Walter J. Ong, S.J., Robert O. Johann, S.J., and Theodore M. Hesburgh, C.S.C.

Also coming: the biography of J. Harding Fisher, S.J.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

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ST. IGNATIUS: PRAYER AND THE EARLY SOCIETY OF JESUS

discreta caritas

Robert E. McNally, S.J.

It is well known that St. Ignatius Loyola occupies a distinguished place in the history of Catholic spirituality. In point of time the first of the great Spanish mystics of the sixteenth century,[1] he stood out as a saint of gigantic proportions in an age of heroes. His life-span (ca. 1491-1556), reaching from the medieval to the modern world, embraced years of grave crisis and decision in Western history. In the difficult period of transition, when the old order was passing and the new had not yet emerged, it was the good fortune of the Church to have had at its disposal the rare talents of this holy man who was to devise brilliant ways and means to meet the pressing demands of the changing world.

The character of the total achievement of Ignatius, to be appreciated in its fullness, must be measured not only by his personal sanctity, but also by his valuable contribution to the doctrinal and institutional development of the Church. For within the broad cadre of ecclesiastical history his greatness rests indeed on outstanding holiness as a testimonial to grace; but it also rests on the *Exercitia spiritualia*, as spiritual document, and on the Society of Jesus, as an original institution. In both the personal and doctrinal aspects of the Saint's life the distinctive character of his spirituality is evident; but it is especially evident in the institutional aspect, in the foundation of the Society of Jesus, in the basic religious thought and motivation which underlie its constitutional structure and fiber.

[1] Cf. E. A. Peters, *Studies of the Spanish Mystics* 1 (London 1951) 3.

The *Spiritual Exercises* are the fruit of St. Ignatius' personal encounter with God in the opening years of his conversion. Conceived as early as 1522 in the mystical context of the Manresa-experience, they reached their full, definitive form only twenty years later, in 1542.[2] They are a compendium of very carefully planned meditations and contemplations, rules, insights and considerations which form a systematic spiritual method of self-reform in terms of Christian perfection. There is nothing arbitrary or capricious in either the purpose, the content or the structure of this little book. What Ignatius personally experienced at the hands of the Spirit—"things which he observed in his own soul and found useful to himself"—he analyzed, systematically ordered and set down with the conviction that these decisive moments of his religious life might prove helpful to others.[3] The result is a document which is theologically and psychologically sound. That its tenor is more practical than theoretical is not surprising in view of the fact that at the time of its first conception Ignatius was neither theologian nor scholar, but a simple, unlearned layman, "not knowing how to read and write except in Spanish." This intellectual deficiency served from an early date as a pedantic reproach against the spiritual doctrine which the Saint had embodied in his book of *Exercises*.[4]

Without answering the delicate question of the ultimate nature and purpose of the *Exercises*, it can be said that 'the service of God' is their leitmotiv. By prayer and the action of the Spirit the exercitant is led to discover the Divine Will; and in embracing it, he is committed to serve "the Eternal Lord of all things." From the opening consideration of the *Exercises* to their conclusion the question of God's service remains central. It is the teaching of the *Principle and Foundation* that man is created "to praise, reverence and serve God." The meditation on the *Triple Sin* poses the challenging questions: "What have I done for Christ? What am I doing for Christ? What ought I do for Christ?" The *Election* declares that the "first aim should be to seek to serve God"; and in the *Contemplatio ad amorem*

[2] Cf. on the genesis of the *Exercises* H. Pinard de la Boullaye, S.J., *Les étapes de redaction des Exercises de S. Ignace* (Paris 1955).

[3] *Acta P. Ignatii* 11, 99, *Fontes narrativi de S. Ignatio de Loyola* 1, *Monumenta Ignatiana* 1, ser. 4 (2 ed., Rome 1943) 504-505.

[4] *Acta P. Ignatii* 6, 62, p. 451. Cf. P. Nadal, *Apologia pro Exercitiis S. P. Ignatii, Epist.* 4 (Madrid 1905) 826.

the exercitant is reminded in clear terms that "love is shown more in deeds than in words." What stands out in full light in the *Exercises* is "the thought of a distinguished and enthusiastic service, the thought of the will of God to be fulfilled on a grand and magnificent scale."[5]

As a religious institution, the Society of Jesus incorporates this service-theme of Ignatius. In fact, its foundation may be considered a vivid expression and embodiment of his high ambition to render perfect service to God. Significantly the *Formula Instituti* (1540) begins with the words: "Whoever wishes *to serve* under the standard of the cross in our Society, which we wish to bear the honored name of Jesus, and *to serve* our sole Lord and the Roman Pontiff his Vicar on earth. . . ." God is served by fulfilling His will which is best discovered *in* and *through* the Church. In founding the Society, therefore, Ignatius animated it with a pure ecclesial spirit.[6] By adhering to the Church, his Society would adhere to Christ; and by doing the will of Christ in this world it would do the will of the Father in heaven. The service, which his Society would render, would be neither of words nor of dreams; but rather concrete, real, specific work on behalf of Christ and his Church. Thus pope Paul III in his bull of recognition, *Regimini militantis ecclesiae* (Sept. 27, 1540), remarks of Ignatius and his companions that they have banded together "to dedicate their lives to the perpetual *service* of our Lord Jesus Christ, to our *service,* and that of our successors."

The Service-Theme in the Constitution

In view of these considerations it is not surprising that the service-theme is dominant in the *Constitutions* which St. Ignatius composed between 1540 and 1556. Here the total work of the Society is represented as a supreme act of service of the Divine Majesty. The words "*Ad maiorem Dei gloriam*" are indeed prominent in the text of the *Constitutions*; but even more prominent is the phrase "*Ad maius servitium Dei.*"[7] The personal service of the members is the

[5] J. de Guibert, S.J., *The Jesuits. Their Spiritual Doctrine and Practice* (Chicago 1964), p. 127.

[6] Cf. R. E. McNally, S.J., "The Council of Trent, the Spiritual Exercises and the Catholic Reform," *Church History* (1965).

[7] Cf. F. X. Lawlor, S.J., "The Doctrine of Grace in the Spiritual Exercises," *Theological Studies* 3 (1942) 524: "In St. Ignatius' mind God is *Dominus,* man is *servus.*"

fruit of their religious obedience, purity of intention and Christian charity. Because Ignatian service is directed purely to God through the Church, it leaves no room for the selfish, the ego-centric and the individualistic. The vast, universal apostolate of the whole Society represents the *maius servitium Dei* which is basic to the *Spiritual Exercises* and the very soul of Ignatian spirituality.

If the foundation of the Society of Jesus be looked at from this point of view, its character as a religious organization becomes more intelligible. Since Ignatius conceived the Society as an instrument of service, the *Constitutions* were drawn up to make it an institute whose inner ethos would correspond to this important role. Above all he gave it a flexible, mobile and adaptable structure so that at any and every moment of its existence it could render that service which the crisis of the times demanded. Obviously the elements of stability, complacency and sufficiency were eliminated from this realistic arrangement of things. Thus the *Constitutions*, as they came from the hands of Ignatius, prescribed neither the recitation of the canonical hours in choir, the adoption of religious names at profession, the imposition of regular and obligatory corporal austerities, the acceptance of ecclesiastical dignities, religious exercises in common, nor government by monastic chapter. The members of the Society were to conform the external manner of their life to the customs of the local diocesan clergy. No distinctive religious habit was assumed, nor was stability of residence prescribed. Fundamentally the break with the past was sharp and decisive. It was intended to free the Society from the medieval conception of religious life and to adapt it to the needs of the emerging modern world.

What Ignatius had devised in founding the Society was recognized by his contemporaries as a startling innovation, so novel in fact that certain pompous clerics of that day refused to acknowledge it as an authentic religious order. The negation of the old traditions which they found in the Constitutions was insufferable.[8] But the revolutionary spirit which moved Ignatius was not in opposition to the past simply for the sake of flying in the face of history; it was rather built on the inspiration that the service of God and

[8] Cf. A. Astrain, S.J., *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905) 73 ff.

His Church was of such primary importance that every obstacle to it should be removed. The whole function of his Society was 'to get things done,' to accomplish things in the real order. Whatever impeded meaningful work was rejected; what aided service was incorporated. It was a ruthless usage of his own principle, *Tantum-Quantum.*

In breaking with the old traditions of religious life St. Ignatius also broke with its prayer-forms. It is especially in this area of the Saint's activity that his peculiar genius and originality are to be sought; and it is perhaps here more than in any other part of his work that his brilliant creativity comes to the fore. And yet it is this very aspect of the holy Founder's life that is least known and appreciated, doubtless because of an unhistorical approach to the development of spirituality and because of the deep offense that history can give to preconceived ideas. As a master of the spiritual life Ignatius stands not on the side of rigid system, regulation and law, but rather on the side of the human person and his individual liberty, the peculiar needs of his heart, mind and body. This aspect of the Saint's spiritual doctrine is currently out of focus.

Generally candidates to the Society in the time of Ignatius made the *Spiritual Exercises* for a period of thirty days (more or less). The *Exercises* terminated in a reformation, a conversion and a commitment. The exercitant, who entered them with good will, was educated in a school of prayer and became 'a mortified man.' Here he was carefully instructed in a systematic approach to the spiritual life which included meditation and contemplation as forms of mental prayer; but he also came to know other methods of prayer which had their own peculiar function in the spiritual life.[9] But the mental prayer which the *Exercises* inculcated was never intended by their author to be a permanent, universal pattern for all his followers. As the instrument of initial conversion, it formed a *point de départ* for life in the Society rather than a fixed regime of prayer. In the mind of Ignatius there was no general obligation to meditate daily according to the method of the

[9] Cf. for example Ignatius' letter to Teresa Rejadella (Sept. 11, 1536) in *Monumenta Ignatiana* 1, 1 (Madrid 1903) 107-109, where the Saint describes a method of meditation that does not import physical or mental fatigue.

Exercises (or according to any other method).[10] In fact, until 1565, in the generalate of St. Francis Borgia, there was apart from the two examens no definite program of prayer obligatory on the Society as a whole; and before 1608, in the generalate of Fr. Claudius Aquaviva, the mandatory annual retreat, based on the *Spiritual Exercises*, was unknown.

Ignatius looked on prayer as a species of life, something organic that must be nurtured carefully and grow under the inspiration of grace according to its own inner laws. It was not simply a mental exercise that should be shaped and controlled by rigid categories and mechanical patterns. The prayer-experience was unique for each one; and the history of each one's spiritual development was different from all others. Thus Nadal wrote of Ignatius:

> In contemplation he finds God as often as he devoted himself to prayer; nor did he think that a definite rule or order was to be followed, but prayer was to be made in various ways; and in meditation God was to be sought now one way, now another.[11]

And again he writes:

> Let Superiors and spiritual fathers use this moderation with which, we know, Father Ignatius was quite familiar, and which, we believe, is proper to the Society, that if they know that one is making progress in prayer with good spirit in the Lord, they do not prescribe anything for him, nor interfere with him, but rather strengthen and animate him that he might advance in the Lord gently but securely.[12]

Because in this matter one individual could not be the norm for another, superiors and spiritual fathers were to be most discerning in the direction of the prayer-life of those entrusted to them.

In writing of prayer Ignatius takes into account a number of personal factors, for example the talents, the age, the depth of experience, the physical and mental vigor, the spiritual progress of

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[10] O. Karrer, *Der heilige Franz von Borja* (Freiburg 1921), p. 249: "While it is true that St. Ignatius in his Spiritual Exercises employed among other methods meditation, and was the first to work it out systematically, still he never intended elevating it to a permanent way of praying, to a kind of official method of prayer for the entire Order. That would have meant throwing up barriers to the natural dispositions of the individual and to the guidance of divine grace."

[11] *Patrum dicta aliquot*, Nadal, *Epist.* 4 (Madrid 1905) 645.

[12] *In Examen Annotationes*, Nadal, *Epist.* 4 (Madrid 1905) 652.

each one, especially "the degree of grace imparted to him by God." After all, in his concept of the spiritual life prayer was not an end but a means to developing the perfect servant of God.[13]

St. Ignatius' Spiritual Program

From the point of view of the *Constitutions* of the Society as approved by the First General Congregation in 1558, what program of spiritual exercises did St. Ignatius specify for the interior development of its members? This important question can be posed only on the basis of certain clarifications and distinctions which touch on the different grades—the formed and the scholastics—which make up the whole body of the Society. It can be best answered by appealing to the *Constitutions* themselves. According to the approved text no one spiritual program is obligatory on all.[14] In the matter of prayer scholastics are to be handled differently than the formed members; and within the grade of the formed no universal norm is of obligation. The ultimate answer, therefore, to the question of how Ignatius thought and spoke about the quantity and quality of prayer which would be basic to the interior formation and development of the members of the Society depends on a number of complex, delicate factors.

Ignatius did not establish a general rule with respect to the prayer life of the professed, and the formed coadjutors. In the Sixth Part of the *Constitutions* (VI, 3, 1) where there is question "of those things in which members of the Society are to be occupied and of those things from which they are to abstain," Ignatius lays down his spiritual program for this category of Jesuits in words which are worth citing here:

> Since, in view of the time and approbation of life which is required for admission as professed or as formed coadjutors of the Society, it is to be certainly expected that these will so advance in the way of Christ Our Lord that they will be able to race along it, to the extent that physical health, and the external works of charity and obedience will permit, it does not seem in those things which pertain to prayer, meditation and study, nor in the bodily exercise of fasting, vigils and

[13] Cf. J. M. Aicardo, S.J., *Comentario á las Constituciones de la Compañía de Jesús* 2 (Madrid 1920) 388 ff., 389: "Prayer and contemplation, since they are means, should only be employed according to the needs of each one."

[14] *Const.* VI, 3, 1 A; IV, 3.

> other practises, which concern the austere chastisement of the body, that any rule is to be set down save that which discreet charity will compose for each, provided that the confessor shall be consulted and, where there is doubt as to what is best the matter be referred to the Superior.

Ignatius constructed the thought contained in this chapter on the presupposition that the formed Jesuit is a spiritual man engaged in an active apostolic life. But because the debilitation of bodily strength and the diminution of the works of charity and obedience, which result from involvement in arduous ascetical practices, distract from that service to which the Society by its Institute is committed, the prayer life of the formed Jesuit must be realistically conceived in terms of this apostolate.

For the religious development of the scholastics and their preservation in the Society after they have been admitted to it, Ignatius established certain broad norms in the Fourth Part of the *Constitutions* (IV, 4, 3):

> In addition to the sacraments of confession and Communion, which they are to receive every eighth day, and Mass, which they will attend daily, let them spend one hour in the recitation of the Office of the Blessed Virgin, and in the examination of conscience twice a day, with other prayers according to the devotion of each one, until one hour of prayer is made up, if it has not already been made up.

The program is almost evangelical in the simplicity of its prescriptions—liturgical prayer, and private prayer which might be either oral or mental. All is to be done "according to the arrangement and judgment of the superiors to whom obedience is due as to those standing in the place of Christ." On the advice of the spiritual father or the superior the order of prayer can be implemented, adjusted, revised in different ways to provide for the personal needs of the individual. The general prescription of the *Constitutions*, therefore, is not to be applied rigidly and uniformly to all alike.[15]

In the structure of the Society's ascetical doctrine prayer is a means, "the most excellent of all means," to a better service of God.

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[15] Ignatius, *Mon. Ignatiana* 12 (Madrid 1911) 126, and Nadal, *Epist.* 4 (Madrid 1905) 323, 571, 573, indicate the role of both superior and spiritual father in dispensing from mental prayer or in commuting its quantity and quality, but always in terms of individual needs.

It is, therefore, subordinate to the work by which the Society concretely serves the Divine Majesty and its interests. According to Ignatius it is charity—*discreta caritas*—which preserves this due proportion of means and end. For a prudent, discerning, moderating love of God should control and direct the prayer life of the Society lest the service of God be diminished. Neither body nor soul should be so overcome by that physical and spiritual exhaustion which prayer involves that apostolic work is rendered impossible or difficult. Since each person responds differently to the demands of spiritual exercises, each one must try to discern in the light of his love of God what is truly his level of achievement. There is true charity, where the love of God is expressed more in deeds than in words.

But *discreta caritas* is the principle neither of a purely subjective inclination to nor an arbitrary aversion from prayer. It is realistic love; it has, therefore, one foot in the spiritual life of prayer, the other in the apostolic life of service. It looks both ways at once without overlooking either aspect of the religious life. *Discreta caritas* becomes effective in a cooperative way, through the medium of confessor and superior whose counsels should be of paramount importance in helping the religious adopt a manner of prayer suited to his individual needs. The interior disposition of each one should be known to the superior through manifestation of conscience; in consequence, he is in a qualified position to specify a program of prayer and penance that will neither retard nor diminish the expression of the apostolic commitment.

Spiritual counsel should be built on a personal knowledge of the individual, but also on an accurate knowledge of the *discretio spirituum* which provides a method for discovering and diagnosing the inner motions of God and His grace in the soul of each one. Obviously both the confessor and the superior must be highly competent men, qualified in human psychology and spiritual doctrine, and capable of determining in each individual case the dictates of charity. For *discreta caritas* is the only rule (*nec . . . ulla regula eis prescribenda nisi quam discreta caritas unicuique dictaverit. Const.* 6, 3) which Ignatius prescribes as normative in fixing the quality and the quantity of the daily prayer of the formed members of the Society. In his mind true apostolic work is inspired by

charity, performed with purity of intention and completed under the guidance of obedience. In terms of this concept of service the only *effusio ad exteriora* for Ignatius is ego-centric work subtracted from the charity and the obedience of the Society.

Prayer-Work Opposition

To oppose prayer and work as two distinct categories of religious activity, the one to be fostered, the other to be moderated, is to misread the Ignatian concept of both. In his *Memoriale* (Oct. 4, 1542) Blessed Peter Favre provides important insights into this facet of the spiritual life of the Society. He writes:

> I was reflecting about the manner of praying well and about different manners of performing good works; also how good desires in prayer prepare the way to good works and the good works in turn prepare the way to good desires. I became aware of this and understood it clearly; he who in spirit is seeking God through his good works will find Him later in prayer better than if he had not engaged in these good works . . . If we seek God above all in prayer, we find Him later in good works. Therefore, he who seeks and finds the spirit of Christ in good works progresses in a manner much more solid than he who occupies himself only with prayer. I might even say that one who possesses Christ through the practice of good works and one who possesses Him in prayer are like one who possesses Him in fact and one who possesses Him in affection . . . You will do better by orientating all your prayers towards the treasures acquired from good works, rather than by aiming during the works at the treasures which are acquired from prayers . . .[16]

These words were written during the lifetime of Ignatius whose mind Peter Favre, one of the original members of the Company of Jesus, was well qualified to represent.

Ignatius did not believe that members of the Society should pray for long periods of time. His celebrated dictum is well known: "A man of true self-conquest needs no more than a quarter of an hour of prayer to be united with God." It offers valuable insight into his concept of prayer; and the words, which he addressed (Dec. 24, 1553) to Fr. Caspar Berze in the distant Indies re-affirm his thought on this important matter:

> And if that land is less conducive to meditation than this, there is less reason for augmenting it there than here. Between work and

[16] *Memoriale*, nos. 126-29, tr., J. de Guibert, S.J., *op. cit.*, pp. 584-85.

> study the mind can raise itself to God; and, for one who directs all things to the service of God, everything is a prayer. With this idea all in the Society must be thoroughly impregnated. Works of charity leave very little time for long prayers; indeed, it would be false to believe that by work they please God less than in prayer.[17]

This way of thinking perfectly accords with Ignatius' concept of service and its important role in the spiritual and apostolic life of the Society.

For Ignatius work is not merely an exterior task. It presupposes charity, obedience and selflessness on the part of the worker; but, in addition to these personal qualities, work is also sacramental in character; it is a point of encounter with God and has a mysticism of its own. For God who is to be found in all things, is also to be found in work. The phrase, *hallar Dios en todas las cosas*—"to find God in all things"—is characteristically Ignatian, and is an epitome of his understanding of the Christian concept of work. Thus Fr. Polanco wrote to Fr. Urbanus Fernandes, the rector of the College of Coimbra, in the name of Ignatius (June 1, 1551):

> Our Father regards it as better that we try to find God in all things instead of devoting too much continuous time to prayer. It is his desire to see all members of the Society filled with such a spirit that they find no less devotion in works of charity and obedience than in prayer and meditation, since they all should be done out of love for the service of God, Our Lord. [18]

In the same vein Ignatius wrote (June 1, 1551) to Fr. Antonius Brandanus on the scholastics and the spiritual duties:

> In view of their goal of study, the scholastics cannot have prolonged meditations. But over and above [the prescribed spiritual exercises] . . . they can exercise themselves in seeking the presence of our Lord in all things, such as their conversations, their walks, in all that they see, taste, hear, and understand, and in all their actions, since it is true that His Divine Majesty is in all things . . . This manner of meditating which finds God our Lord in all things is easier than raising ourselves to the consideration of divine things, which are more abstract, and to which we can make ourselves present only with effort. This good exercise, by exciting good dispositions in us, will bring great visitations from the Lord, even though they occur in a short prayer. In addition to this, one can frequently offer to God our Lord his

[17] *Mon. Ignatiana* 1, 6 (Madrid 1907) 91.
[18] *Ibid.*, 1, 3 (Madrid 1905) 502.

> studies and the effort they demand, seeing that we undertake them for his love while sacrificing our personal tastes, in order that in something we may be of service to His Divine Majesty by helping those for whom He died.[19]

The encounter with God in prayer stretches beyond the limits of formal meditation out into the concrete realities of every day life. The totality of human activity becomes a discovery—rooted in charity and obedience—of God in all things.

The *Constitutions* prescribe no formal prayer beyond the two examinations of conscience for the formed members of the Society. This was an important aspect of St. Ignatius' concept of religious life which he strongly maintained until the end of his career, refusing to alter the text of the *Constitutions* by prescribing obligatory prayer for all. There was no Jesuit who could change his mind on this point; and none of the original members of the Company of Jesus dared to try it. In fact, he explicitly stated that it was "his opinion from which no one would ever move him, that for those who are studying one hour of prayer was sufficient, it being supposed that they are practicing mortification and self denial."[20] And this is surprising in view of the fact that of the one hour allotted to prayer for the scholastics not much more than a quarter of it could be devoted to private prayer either mental or vocal, after the two examinations of conscience had been made and the Office of the Blessed Virgin recited. But the point to be noted here is that in the formulation of this prescription Ignatius was realistic in terms of his aims and objectives. From bitter personal experience he knew how thoroughly the mental activity of prayer and study consume human energy. He knew also that the scholastics of the Society were dedicated by their vocation to study, and that their intellectual formation basic to their future apostolic life and consequently to the service of the Church should have primacy over all other considerations.

Length and Method of Prayer

Whether the formed Jesuit should pray by rule each day for a determined space of time and according to a specific method was

[19] Cf. J. de Guibert, S.J., *op. cit.*, p. 88.

[20] Gonzalez Da Cámara, *Memoriale* 256, *Fontes narrativi de S. Ignatio de Loyola* 1, *Mon. Ignatiana* 1, ser. 4 (2 ed., Rome 1943) 676. Cf. J. de Guibert, S.J., *op. cit.*, p. 89.

not a matter of indifference to Ignatius. An historic exchange between the Saint and Father Nadal after the latter's visitation of the Spanish provinces in 1553-54 is filled with insight into the Saint's mind on this important point. When Father Nadal explained that he had yielded to the Spanish Fathers' request for an hour and half of prayer daily, Ignatius was visibly moved with anger and displeasure. Nadal has described the interview in these words:

> By my irreverence and impetuousness in contending that the time of prayer must be increased, I offended Father Ignatius. But at the moment he said nothing. On the next day he sharply denounced me in the presence of others; and, thereafter, he did not make great use of my services.[21]

Father Gonzalez de Cámara, the Minister of the House, who was present on this occasion reports in his *Memoriale* the extraordinary vehemence which Father Nadal's recommendation excited in the Saint. It was in this context that Ignatius uttered his famous dictum on prayer: "A truly mortified man needs only a quarter of an hour to be united with God in prayer."

Father Gonzalez interpreted the exchange between Ignatius and Nadal in this way:

> When Ignatius told Nadal that an hour of prayer was enough for those in the colleges, he was placing the chief stress upon mortification and abnegation. Thus it is clear that the Father constructs the great foundation of the Society from all the relevant matters, such as indifference which is presupposed, and the examination after a candidate has passed through his probations and obtained favorable testimony about them, and not from prayer, unless it is the prayer to which all these matters give birth. Thereupon the Father praised highly, especially that prayer which is made by keeping God always before one's eyes.[22]

Within the very lifetime of Ignatius there was a tendency among certain members of the Society to increase the quantity of prayer, to specify its quality and to make it obligatory on all members of the order. Father Nadal, as we have seen, thought in this direction; but the influence of the great Spanish nobleman, Francis Borgia (d. 1572), proved significant and ultimately decisive in deter-

[21] Nadal, *Ephemerides* 2, 42, *Epist.* 2 (Madrid 1899) 32.

[22] G. Da Câmara, *op. cit.*, 256, p. 677; J. de Guibert, S.J., *op. cit.*, p. 89.

mining the future prayer life of the Society. Though a Jesuit in the generalate of Ignatius, he had not been formed in the religious life of the Society in the same sense that Francis Xavier, Peter Favre and the other early companions had been formed. He had never enjoyed, for example, that intimate personal direction which Francis Xavier had received from Ignatius; nor was he acquainted with the spirit of the Society as it had been from its first beginnings in the Parisian days. The lofty circumstances of his life, the noble traditions of his family, the dramatic character of his conversion were unique, and set him aside in a sense from all the others. His relations to Ignatius and to the Society were not typical of this first generation of Jesuits; and his thinking, his own peculiar religious psychology, foreshadow the second generation whose spiritual life moved more and more in the direction of system, regulation and uniformity.

In the very earliest stages of his conversion he stood under the spiritual influence of Father Andreas Oviedo under whom the members of the Gandia community of the Society were obliged to three hours of mental prayer daily. Francis was austere and penitential, devoted to prayer, mortification and abnegation; so otherworldly and eschatological was his inner conversion that it brought him to a decisive break with the world and all that it represented. It also induced in him a rigid cast of mind marked with monastic inclinations.[23]

In Spain, where religious life in the century of the Protestant Reformation and the Catholic Reform was coming to full flowering with an almost unmatched brilliance, the propensity for long prayer was especially pronounced. Most of the older religious orders had devised elaborate ascetical (prayer and penance) programs which concretely expressed their inner spirit, their fervor and devotion. This *modus vivendi* was a matter of corporate pride. Neither Borgia nor his Spanish confreres could escape these influences. They were too close to contemporary religious life to be

[23] Nadal had his problems with Borgia and his monastic tendencies. For example, he tells us: "When I told him that it was the will of Father [Ignatius] that he should not inflict the discipline and penances on himself, he replied: 'You are going to make me retire into a Carthusian monastery.' Cf. Nadal, *Epist.* 2, 43.

untouched by it. As members of a new order whose rule refrained from prescribing either a fixed quantity and quality of prayer, obligatory penances or communal religious duties, they felt in a position of inferiority face to face with the asceticism of the day. But more than once, even in the generalate of Ignatius himself, the Spanish provinces moved in the direction of obligatory penance and prayer for their members. Thus in 1554 Nadal describes this situation which he found in the Jesuit College at Alcalá:

> The Fathers had six hours of sleep in winter, from ten-thirty to four-thirty, and in summer from nine-thirty to three-thirty; two hours of prayer, one in the morning from five to six, or from four to five, and another before supper from seven to eight in the evening, or from five to six in summer. After dinner and supper they went to the Church to pray and there they passed each time a quarter of an hour . . . Fridays and Saturdays they fasted. They prayed together in the chapel . . . Many times they gathered in the same chapel to take the discipline for any need that may have arisen . . .[24]

Much of this Father Nadal felt obliged to correct in terms of the *Constitutions* which he was introducing into this Assistancy.

More than once Ignatius himself had to intervene in the affairs of the Spanish provinces. The rigorist tendencies in the matter of prayer and penance which Fathers such as Andreas Oviedo, Francisco Onfroy and others manifested, had to be corrected firmly and prudently;[25] and a letter which he wrote to Father Francis Borgia as early as September 20, 1548, shows the character of his moderating influence in the whole question of excessive penance and prolonged prayer.[26]

Tendency Toward Tepidity

At the same time another tendency is in evidence in the rank and file of the Society, such as it was in the third quarter of the sixteenth century. Already the fervor of the first days of the foundation had cooled, yielding to religious tepidity. The primitive spirit of the Society—its charity and prayer—was disappearing. The decadence

[24] Cf. P. Leturia, S.J., "De Oratione Matutina in Societate Iesu Documenta Selecta," *Archivum Historicum Societatis Iesu* 3 (1934) 92-3; Doc. IV.

[25] *Iudicium de quibusdam opinionibus* 26-7, *Mon. Ignatiana* 1, 12 (Madrid 1911) 650-52.

[26] *Mon. Ignatiana* 1, 2 (Madrid 1904) 233-37.

that was setting in and infecting certain areas of Jesuit life is exemplified by Fathers such as Simon Rodrigues and Francisco de Estrada.[27] With the passage of time the need of renewal and renovation became ever stronger and stronger. From the generalate of Francis Borgia (1565-72) until the death of Claudius Aquaviva (1615), the administration of the Society was seriously occupied with discovering ways and means of restoring on all levels the primitive spirit of the first days. Obviously the question of the prayer life of the order—its quality and quantity—were carefully scrutinized and evaluated. Ultimately the restoration in what concerns prayer in the Society found its method not so much in implementing the *Constitutions* of Ignatius as in supplementing and revising them.[28]

St. Ignatius died on July 31, 1556. The First General Congregation, which assembled almost two years later (June 21 to Sept. 10, 1558) and elected Father Diego Laynez as his successor, approved the *Constitutions* as they had been left to the Society by St. Ignatius. To those delegates who proposed changing the Founder's formulation of the spiritual program for Jesuits in favor of some kind of extended obligatory prayer[29] the Congregation's answer was decisive: "The Constitutions are to be preserved and no determination is to be added which is not already found in them." In the same decree, however, the Congregation opened a crack in the wall by making room for the use of epikeia for increasing, diminishing or commuting the prayer of the different grades of the Society.

But throughout the generalate of Father Laynez (1558-65) the old custom of the Society was officially maintained. In a letter (Dec.

[27] A. Astrain, *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905) 482-500.

[28] Of high significance in this regard is a *postulatum* presented in 1572 by the Fathers of the Provincial Congregation of Lusitania. With respect to prayer they observe: here "the Society seems to have suffered no little hurt, not in that less time is spent on it than the *Constitutions* allow, but that far less fruit is harvested from it than formerly; and the clear proof of this situation is the slender fervor of spirit which is evinced in hearing confessions, in preaching to the people and in the other ministries of the Society. Many things, which are said by the Fathers, in no small way lead to the conclusion that prayer should be restored to its pristine state." Cf. P. Leturia, S.J., *op. cit.*, p. 94: Doc. VII.

[29] Not only was Borgia not present but his *postulatum* on increasing the time of prayer arrived in Rome only after the Congregation had dispersed.

31, 1560) to Father Antonio de Cuadros in India, who had petitioned the general for an increase in the time devoted to daily prayer, the direct answer was given: "It does not seem to our Father that generally the time of prayer should be altered by devoting an hour and a half to it."[30] At this time (1558-65) the Spanish provinces seem to have unofficially practiced a continuous hour of daily prayer. Thus there grew up in the most powerful provinces of the Society what amounted to a custom contrary to the *Constitutions*.[31]

On July 2, 1565, Francis Borgia was elected third General of the Society by the Second General Congregation, which he had convoked as vicar. In its twenty-ninth decree it resolved to leave the decision on increasing (but without specifying) the amount of time assigned to prayer to the newly elected General. This was the fruit of prolonged discussion (*per aliquot dies disputatum*) with spokesmen on both sides of the delicate and important question. The Germans and the French "and with them probably the future General Everard Mercurian and perhaps St. Peter Canisius" opposed any increase in the time devoted to prayer by rule, while "the provinces not only of Portugal and Spain but also (and this was decisive) of Italy," with Father Salmeron, Fr. Nadal and probably Fr. Polanco, supported the new approach which Francis Borgia advocated.[32] In formulating their decree the Fathers of the Congregation intended that the General, prudently using the power which they had entrusted to him, might increase the time of prayer, "after taking into account persons, nations and so forth." But this care for the minority—specifically the north European provinces—and its individual needs seems never to have been taken seriously.

On October 5, 1565, approximately one month after the closure of the Congregation, Father General Borgia sent his directive to the whole Society on the prayer-life of all its members, both scholastics and formed.[33] In addition to Mass and the two examinations of conscience he required all to make one hour of prayer each day. At first this hour was not conceived as a unit. For

[30] *Lainii Monumenta* 5 (Madrid 1915) 357.
[31] Cf. O. Karrer, *op. cit.*, p. 261.
[32] Cf. P. Leturia, S.J., *op. cit.*, p. 71.
[33] Nadal, Epist. 4 (Madrid 1905) 250, n. 1.

example, fifteen minutes of it could be joined to the night examen. But finally this quarter hour of night prayer was transferred to the morning where it constituted one continuous hour of prayer either mental or vocal (for example, Office, Rosary or the like), but with growing accent on the former. "Thus the hours of prayer was regulated forever and for all in the Society of Jesus."[34]

In 1566 litanies as a community prayer were introduced into the *de more* life of the Society, as Borgia's response to the request of Pope St. Pius V that prayers be offered by all in the Church for a successful issue to the Turkish problem in Eastern Europe. But even after this crisis had passed, the litanies remained.[35] Gradually communal visits to the Blessed Sacrament after meals—a practice unknown in the time of Ignatius—became normal. At the same time the *exercitia corporis*, a series of menial, manual tasks in the kitchen, the refectory and elsewhere became part of the order of the day. Rosaries were worn as an appendage to the clerical dress which tended to become stylized as a religious habit. As more and more of the morning prayer was devoted to mental prayer, the recitation of the Rosary and the Office of the Blessed Virgin was transferred to another part of the day. In 1571 Borgia made the celebration of daily Mass obligatory, and in the following year spiritual reading as a prescribed religious duty entered into the daily order. About the same time the giving of points in common for the morning prayer and the use of special point-books came into greater vogue.

Efforts to Return to the *Constitutions*

In the Third Congregation (April 12 to June 16, 1573), which elected the Belgian Everard Mercurian fourth Father General of the Society, delegates from the northern provinces presented *postulata* that the prayer-pattern of the original *Constitutions* be restored.[36] The appeal was denied. In fact, to the *propositum* of the Provincial

[34] Cf. H. Fouqueray, S.J., *Historie de la Compagnie de Jésus en France* 1 (Paris 1910) 480.

[35] By 1608 the litanies had jelled into a *pia consuetudo*, a private devotion obligatory on all as a communal exercise.

[36] At the same time (1572) the Provincial Congregation of the province of Naples, which Alphonsus Salmeron and Bernardino Realino attended, was asking that the integral hour of mental prayer be decreed as a necessity. Cf. P. Leturia, S.J., *op. cit.*, pp. 97-8: Doc. VIII.

Congregation of the province of Aquitania: "That the program of prayer set forth in the *Constitutions* (IV, 4, 3) as to the manner and time henceforth be observed everywhere in the Society,"—and, hence, that the regulation of Francis Borgia be set aside—Father Mercurian gave the curious response: "*Nihil est innovandum.*" Notwithstanding the formulation of the so called *Canones trium Congregationum*, the practice, which Borgia had inaugurated, remained normative for the Society, while a restitution of the prescriptions of the *Constitutions* of Ignatius seemed an innovation.

But even in the course of the decade after the Society's adoption of the Borgian usage there still existed a pronounced confusion, dissatisfaction and resentment. The desired renewal had not been secured. Apropos of certain doubts about the question of the Society's prayer the Belgian provincial, Badouin de Lange, wrote on April 22, 1574, to Father General Mercurian for clarification. The official documents seemed to create an obscurity which required explanation. According to the thirty-sixth canon of the *Canones trium Congregationum*, he writes:

> the *Constitutions* are to be preserved and nothing else is to be prescribed about the time of prayer. But from an ordinance of the late Father Borgia of happy memory we have, in addition to Mass, two hours of prayer daily. At the same time the fourth chapter of the Fourth Part of the *Constitutions* prescribes only one hour of prayer. Will Your Paternity, therefore, please tell us what we should do. Should we follow the canons and the *Constitutions*, or the ordinance of the Reverend Father of happy memory . . .?[37]

In solving the doubt the Father General simply refused to yield on the practice of Borgia, which had become customary in the Society.

In 1576, the Provincial Congregation of the province of Aquitania once again petitioned Father Mercurian to rescind the obligatory hour of prayer which had been introduced eleven years before by Father Borgia. The ten *rationes adversae* which accompanied the *postulatum* are striking in their frankness and are worth citing, at least partially:

> First. According to the original Institute (IV, 4 and VI, 3) there is expressly granted to Ours one hour of prayer each day; for this reason —that the ministries of the Society consume the whole man and, therefore, its members should not be burdened with long prayer and meditation.

[37] *Ibid.*, p. 99: Doc. XI.

Second. When in the First Congregation there was question of increasing the prayer, the response was given that the *Constitutions* should be preserved and no determinations added to them.
Third. When in the Third Congregation there was question of removing the increase in the time of prayer, the matter was referred to the General that in virtue of his charity and prudence he might act in accord with the power granted to him by the Second Congregation. Wherefore it was the hope of some that the increase in prayer might be removed.
Fourth. We should consider what fruit this increase has yielded. Generally speaking we seem to have been better, or at least less bad, before its introduction than after.
Fifth. Our teachers complain that they do not have enough time for preparing their lectures when they are forced to pray for a whole hour in the morning. This verges on working a detriment to the youth whose education we have undertaken.
Sixth. Priests and many administrators complain that they are severely burdened with the Breviary, which is now much longer than before, moreover with daily litanies and with [meditating on] the rules of office, when an hour of morning prayer is added to all this.
Seventh. Many complain, those especially who have not acquired the habit of meditating, that because of the long period of prayer they are discouraged from it or at least fatigued. This would not happen, if prayer were for the space of a half hour.
Eighth. Others complain that after a half hour they are swamped with phantasms and thoughts which not only take away from them the relish of prayer but also a great part of prayer itself.
Ninth. It seems that the incrementum should be removed that all might more easily bear the other burdens of the Society and perform their work more expeditiously.
Tenth. It seems that the increase in the time of prayer should be removed that that former relish for it might return and be conserved.[38]

To this *postulatum* Father Mercurian answered: "It seems now that nothing should be changed, but the Superior can dispense those who are very weak (*imbecillioribus*) and those who are very busy."

A realistic insight into the situation, which the introduction of the hour of morning prayer had created, is afforded by a letter which the astute French provincial Claude Mathieu directed (Feb. 26, 1576) to Father General Mercurian. It foreshadows in a certain sense the modern problem of religious tepidity.

Will Your Paternity please consider whether in the Society it is fitting that that period of time for prayer be observed which is prescribed

[38] *Ibid.*, pp. 100-101: Doc. VIII.

> in the *Constitutions*, and that the incrementum of prayer be removed which was introduced some years ago. For I notice that Ours are less fervent in prayer now than previously. Indeed in the past they used frequently to ask permission to give more time to prayer, and perhaps they spent more time then on prayer than they do now . . . But nowadays many ask to be dispensed from the increase in prayer. Thus in a very short time there will be more who are dispensed—or what is worse, more who will dispense themselves—than those who (as is now the case) observe the rule. It has always seemed to me that we will accomplish not a little, if we simply and perfectly observe those things which are in our *Constitutions*, because if we wish to adopt other things, there is fear that little by little the practise of what is prescribed in our *Constitutions* will cease; and finally we will learn to our discomfort that it would have been better if we had remained in the simplicity of our fathers.[39]

Aquaviva's Generalate

On February 19, 1581 the Fourth General Congregation elected the young (thirty-eight-year-old) Neapolitan Fr. Claudius Aquaviva fifth general of the Society. His tenure of office, the longest in the history of the Society, lasted thirty-four years, and was marked by a concentrated effort to renovate and restore its depleted spirit. Following the lead of Francis Borgia, this Congregation in its fifth decree made it a matter of law that every member of the Society, both scholastic and formed Jesuit, make one integral hour of prayer every day in addition to the two examens of conscience and attendance at Mass. It decreed that "the pious and salutary custom . . . , as it was introduced by Reverend Father Borgia, should be retained." But the decree did not say that the hour must be in the morning nor that it must be continuous; nor does it specify the quality of this prayer, whether it should be mental or vocal.

Francis Suarez in his monumental *Tractatus de religione Societatis Iesu* (1608-09) remarks that the hour of mental prayer in the Society is a matter of custom rather than of positive law:

> The time of that hour in virtue of the *Constitutions* is not so ordered to mental prayer that the Rosary or the Office of the Blessed Virgin cannot be recited during it, in view of the devotion or the greater fruit of those praying . . . Even though the fifth canon of the Fourth General Congregation says that "the custom of praying for an integral

[39] *Ibid.*, p. 102: Doc. XIV.

> hour be retained," it does not declare that the whole prayer is to be mental.[40]

He concludes that by the *custom* and *practice* of the Society the whole hour of morning prayer is mental (meditation and contemplation) and thus it should be considered a *ius ordinarium Societatis.*

In the generalate of Aquaviva the hour of daily prayer as an hour of *mental* prayer became more and more a general rule for the whole Society. In writing, for example, to the Polish Province in 1581 the General says: "Let Superiors take care that an hour in the morning be devoted to mental prayer"; and later, in 1582, he writes to Fr. Henry Herveus of the Lower German Province: "Even though we do not totally prohibit vocal prayers, since in the judgment of a Superior or a Spiritual Father it may be that one might be assisted by them spiritually, nevertheless we desire that among Ours mental prayer thrive as much as possible." The movement of ideas was clearly in the direction of meditation and contemplation.

Nor did the General consider that the Fourth Congregation in making an hour of daily prayer obligatory on all had in any way revoked the principle of *caritas discreta* which Ignatius had explicitly laid down in the *Constitutions* as the norm to be followed in establishing the prayer-life of the members of the Society. It has been seen above how adamant Ignatius was in rejecting any and every attempt to infringe this key principle of liberty and diversity in the spiritual life. And it is an anomaly in the history of spirituality that to this day the hour of morning meditation is represented as an authentic tradition of Ignatius, almost as a measuring rod of Jesuit asceticism.

In setting down his principles on the prayer-life of the formed Jesuits, Ignatius shows a remarkable broadness of judgment and liberality. He always provides for the exception and the exceptional. Thus he remarks in the *Constitutions* (VI, 3, 1): "When doubt arises about what is fitting, the matter should be referred to the Superior"; and later (VI, 3, 1A): "If it be judged wise that a definite time be prescribed for certain ones to prevent their being

[40] F. Suarez, *Tractatus de religione Societatis Iesu* VIII, 2, 2 (Paris 1857) 402.

either excessive or deficient in spiritual exercises, the Superior will have the power to do this." Qualifications such as these are often used by Ignatius in his directives and laws. They are prudent provisions allowing Superiors to make exceptions for individuals or even for groups, "for certain ones," as he says, who for one reason or another are incapable of fulfilling the law or fulfilling it only with difficulty. But with respect to the quality and quantity of prayer prescribed for the whole Society, Ignatius had already explicitly precluded any change of the text of the *Constitutions*. On the other hand, he respected the individual religious and his needs to the extent that he did not wish to exclude the possibility of changing general norms in favour of particular needs, even to the extent of allowing this or that one more time, if it should be needed. But the sources do not show that Ignatius intended or would have approved a basic displacement of the spiritual program which he outlined in this part of the *Constitutions*.

What is most novel in the trends that have been described here is not that Jesuits meditate for one hour in the morning (Ignatius was not really opposed to that), but that the administration of the Society should determine by law universal norms for the spiritual life of all its members, regardless of their individual differences. It is here that one notes a drift from that freedom of spirit on which Ignatius' spiritual doctrine rests and which gives it its peculiar excellence. It is here, in legislation which prescribes the same spiritual regime for all the religious of the Society, however diverse in age, talent, experience, work and energy, that a sharp displacement of the Ignatian insight is discernible.

It can be freely granted that both Francis Borgia and Claudius Aquaviva, as well as the Second and Fourth (1581) Congregations, had serious religious problems to face which could only be solved, or at least mitigated, by the ascetical prescriptions which they provided. The facts of history seem to incline to this conclusion. These generals had full authority to act; and their decrees in the matter of prayer are part of the law of the Society to be observed by all its members. But a further question can be posed apropos of the *Constitutions* of Ignatius and their historical development. In view of the modern problems which confront the Society, does its prayer-life require new thinking, evaluating and adjusting? The

question becomes especially relevant when one considers that historical scholarship over the past half century has thrown so much light on the character of the spiritual doctrine of Ignatius and his personal insights in the formation of religious.

Picture of St. Ignatius

The picture which emerges from contemporary research shows that St. Ignatius was truly adept in psychology and a master of prayer, perhaps more skilled in this precious art than has yet been fully appreciated. His own interior development was a marvel to those few who knew him sufficiently to comprehend the wondrous depth of his prayer-life. But apart from his personal sanctity, Ignatius had a very fine appreciation of the richness of human nature and of the diversity of its approach to God in prayer. For him man was complex, not in the way that the structure of a machine is intricate, but rather with the dynamic multiplicity of a living (spiritual, intellectual and sensitive) organism, which must be cared for in terms of its own individual stage of development and achievement. In this area of human activity fast norms cannot be drawn to provide for all aspects of growth and evolution, for the life of the spirit knows no universal categories.

Ignatius also had a meaningful perception of the nature of work, of the concrete act of service, of the manifold tasks that integrate a day of apostolic life. This aspect of the human existence Ignatius conceived as the point of encounter with God who is to be found in all things, in work therefore, as well as in prayer. Ignatian spirituality does not rest on the dichotomy—work and prayer; rather it envisions the entire activity of the formed Jesuit as a continuous band of service proceeding from charity, obedience and selflessness. Here, in all the work which the apostolic life involves, the Jesuit meets God. In the service of the Divine Majesty the heart and core of Ignatian spirituality finds its fulfillment. It does not seek to burden the human spirit.

In this study I have not tried to say everything that could be said. In the course of so few pages no one can settle definitively the complex issues—from the point of view of spiritual doctrine and religious history—which this study raises. The theme which is under consideration here is delicate not only because it infringes

venerable traditions but also because it touches the commitment of so many individuals who have a precise understanding of their historical past. If this discussion has raised important questions, agitated them in the minds of the readers, opened up new vistas or even cast doubts on the validity of old ones, it has succeeded. No one is really worthy of a great heritage unless he understands its origins, character and value; and no heritage is really great unless it can endure the wear and tear of time. The heritage which the contemporary Society of Jesus has received from its holy Founder is far in excess of the value at which it is commonly assessed. It is our present obligation to seek out this treasure, study, know and restore it.

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APPENDIX

This study is not presented as a totally original contribution to historical research. It rests on the excellent scholarship which has been made possible over the past fifty years by the publication of the various parts of the *Monumenta Historica Societatis Iesu.* On the basis of this vast source collection historians of the Society are now better acquainted with the genetic development both of its history and its spirituality. We are approaching the time when it will be possible on the basis of historical evidence to make valid value-judgments on certain aspects of our past which have been obscure. The scholarly work that has already been accomplished in this area of concentration—the spirituality of St. Ignatius—has enriched the Society with a deeper understanding of its origins, character and possibilities of future development.

I add here a list of some of the more important titles that handle various aspects of Ignatian spirituality, which is the central theme of this paper:

J. Aicardo, S.J., *Comentario a las Constituciones de la Compañía de Jesús* 2 (Madrid 1920) 386-409.

A. Astrain, S.J., *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905).

A. Astrain, S.J., *De oratione matutina in Societate Iesu* (Bilbao 1923).

P. Bouvier, S.J., *Les origines de l'oraison mentale en usage dans la Compagnie* (Wetteren 1923).

J. DeGuibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago 1964).

B. Duhr, S.J., *Geschichte der Jesuiten in den Ländern deutscher Zunge* 1 (Freiburg 1907) 570-73.

H. Fouqueray, S.J., *Histoire de la Compagnie de Jésus en France* 1 (Paris 1910) 435-36.

O. Karrer, *Der heilige Franz von Borja* (Freiburg 1921) 249-67.

P. Leturia, S.J., "La hora matutina de meditación en la Compañía naciente," *Archivum Historicum Societatis Iesu* 3 (1934) 47-86.

P. Leturia, S.J., "De oratione matutina in Societate Iesu documenta selecta," *Archivum Historicum Societatis Iesu* 3 (1934) 87-108.

THE WISDOM OF A CHANGE

James M. Demske, S.J.

This is the second part of a longer article by Father Demske. The first part discussed the same evidence considered by Father McNally.

The foregoing confrontation of the mind of St. Ignatius with subsequent legislation would seem to indicate that the compulsory hour of prayer, prescribed in addition to the two examens and other vocal prayers, is more a "Borgian" than an Ignatian feature of Jesuit spirituality.

Of course it can be argued that Borgia and the Second General Congregation, and Aquaviva and the Fourth General Congregation were authentically interpreting the mind of Ignatius for the needs of their own day. Perhaps the growth in the Society's numbers had resulted in a flattening out of spiritual ideals and a lowering of standards for admission into the Society; perhaps the proliferation of the Society's works had increased the danger that external activities might lead to a neglect of the interior life; and perhaps the apostolic needs of the Church had changed sufficiently from the days of the Reformation to allow a return to a more monastic way of life. These factors, it could be argued, made the Borgian and Aquavivan innovation wise and necessary.[1]

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[1] J. de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago, 1964) p. 194-96 (Borgia), 239-41 (Aquaviva). This long-awaited translation by Fr. William J. Young, S.J. of *La Spiritualité de la Companie de Jésus*, Bibliotheca Instituti Historici S.I., Vol. IV (Roma, 1953), is the auspicious first publication of Father George Ganss' Institute of Jesuit Sources. Cf. *WL* 93 (1964) 206-08.

But against this argument is (1) the fact that the Society had already grown to a thousand members before Ignatius' own death,[2] in spite of which he remained firm in the limits he had set to the Jesuit's obligatory prayer; (2) the fact that the Society even in Ignatius' day was engaged in a multitude of diverse activities, and yet this did not alter what de Guibert calls the Saint's "uncompromising attitude, born of an extremely lively awareness of his role as founder, on this point" (*The Jesuits*, p. 195), since he saw clearly the real danger "of letting this new form of religious life be pulled back to the old types of monastic life" (*ibid.*); (3) the unlikelihood that the apostolic needs of the Church had changed so radically in the twenty-five years between the death of Ignatius and the decree of the Fourth General Congregation, that one of Ignatius' most stubbornly-held positions, in a matter intimately connected with his central intuition of "finding God in all things," should be abandoned.

But the real point is not what was necessary in Borgia's or Aquaviva's day, but what is proper and needed in our own. The following considerations would seem to suggest the wisdom of a change in the existing legislation, in the direction of a return to Ignatius' own provisions in the Constitutions.

1. There is a striking similarity between the problems of our own times and those of the world in which Ignatius lived. Father John Baptist Janssens called attention to this fact in his letter to the whole Society on "Fostering the Interior Life," of December 27, 1946:

> The situation in the world at the time St. Ignatius established and organized the Society, seems in many respects to have been like that of today. In those days a great many were wholly ignorant of religious truth, and the same is true today; in those days the minds of men were plunged in a whirlpool of revolution and thrown into confusion by deceptive theories, and the same is true today; in those days members of the lower classes were everywhere forsaking the Church, and the same is true today. (Woodstock College Press translation, p. 4)

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[2] Cf. James Brodrick, S.J., *The Origin of the Jesuits* (New York 1940) p. 262; also, by the same author, *The Progress of the Jesuits* (New York 1947) p. 1 note 1.

2. There is today at least as much apostolic work to be done in the Church as in Ignatius' day, if not immeasurably more, both in extent and in complexity. The Second Vatican Council seems to be achieving an awareness of the staggering task facing the Church today. Pope Paul's *Ecclesiam Suam* was an important step towards conveying this awareness to the rest of the Church.

3. Academic studies today are at least as demanding of the dedication of the whole man as they were in Ignatius' day, if not much more, both in extent and complexity. Moreover, the competition is as keen or keener. No Jesuit studying in the graduate school of a secular university can afford to lean upon the Society's reputation for past scholarly achievements.

4. Thus, the obligation of a full hour of prayer, in addition to the two examens and other prayers, would seem to clash with the Jesuit ideal of total dedication to work or studies as much today as it did in Ignatius' day.

5. The consciousness of the full-hour obligation, whether the obligation is *de facto* fulfilled or not, tends to distort the true ideal of Jesuit life as conceived by Ignatius: finding God in *all* things, not just in prayer.

6. In the wonderfully honest and incisive letter cited above, Fr. Janssens boldly admitted the need

> . . . to acknowledge a situation that is as clear as can be: some of Ours here and there either cut down or entirely omit their mental prayer; some of our younger men fail in this way on occasion, but it is more often a failing of older men who have reached maturity. (Woodstock College Press translation, p. 21)

As causes for this "disastrous negligence" (*ibid.*) he mentions lack of time, the very labor involved in prayer, lack of proper training, and failure to find a manner of prayer suited to the individual. All of these factors are certainly operative, and Fr. Janssens gives much sound and practical advice on counteracting them. However, the one remedy he does *not* mention is a return to the original doctrine of St. Ignatius, prescribing what still seems today to be a reasonably attainable goal, as contrasted with the full-hour obligation which for many conscientious Jesuits seems to be *de facto* impossible. The reason why many of Ours *don't* perform the full

hour of mental prayer is that they *can't*, and this for legitimate reasons. To adapt a phrase of the First Vatican Council, it seems morally impossible that this obligation be fulfilled *ab omnibus expedite, firma consuetudine et nullo admixto horrore* (apologies to Denzinger, 1786). Anyone who has taught in a Jesuit high school or college, not to mention many other apostolic activities engaged in by Jesuits, will have experienced the insurmountable nature of this problem.

7. Thus it seems highly questionable whether the present legislation actually produces more good than harm. Instead of leading Jesuits to heights of union with God, it seems likely to cause disillusion, a lowering of ideals, a disgust with oneself and with authority, a cancerous doubt as to the wisdom and practicality of the Society's laws and rules, an awful suspicion that the Society of Jesus, once the pride of the Church, the light cavalry of the Pope, is today "out of it," and out of touch with the real needs of contemporary man, and, most tragically, out of step with the Church in an exciting time of renewal.

It seems imperative that we rethink the prayer life of Jesuits, to make it not only in theory, but in practice, the vital interior force from which will flow a real outward effectiveness in the goal set before us.[3] Is Ignatius saying to us today what he said to Francis Borgia in 1549?

> It would be good to realize that not only when he prays does man serve God, because if he served God only when he prayed, prayers that lasted twenty-four hours a day, if such a thing were possible, would be short, since the whole man as completely as possible should be given to God. And indeed, at times God is served more in other ways than by prayer, so much so in fact, that God is pleased that prayer is omitted entirely for other works, and much more that it be curtailed. Indeed, it is right to pray perseveringly and not to faint, but this should be properly understood as the saints and doctors of the Church understood it.[4]

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[3] Cf. *Const.* X, 2, *Epit.* [813].

[4] *Mon. Ign.*, I, XII, 652, Epist. 3, of July 1549; translation according to Young, *Letters*, 211.

FINDING GOD'S WILL

Rahner's Interpretation of the Ignatian Election

Avery Dulles, S.J.

In his famous lecture, *Existentialism as a Humanism*,[1] Jean-Paul Sartre undertakes to expose the inadequacy of Christian ethics. As an illustration he proposes the case of a pupil of his who, during the Nazi occupation, was anxious to decide whether he ought to leave and join the Free French Forces, or stay home with his mother, who depended very much on his presence. Christian doctrine, Sartre remarks, could say nothing to this young man, torn as he was between the conflicting demands of filial devotion and patriotic generosity. No priest could settle the problem, for everything depended on which priest he consulted. In the last analysis, the student would be responsible for the choice of his own counselor, and the counselor's answer would be as arbitrary as the student's own. "I had but one reply to make," says Sartre; "You are free, therefore choose—that is to say, invent. No rule of general morality can show you what you ought to do: no signs are vouchsafed in this world. . . . We ourselves decide our being."[2]

Sartre here expresses a growing feeling among Christians and non-Christians that in many of the truly vital decisions of actual life, universal moral norms, whatever their abstract validity and binding force may be, afford no adequate guidance. Reliance on the

[1] Translated in Walter Kaufmann (ed.), *Existentialism from Dostoevsky to Sartre* (New York: Meridian Books, 1963), pp. 287-311.

[2] *Ibid.*, p. 297 f.

advice of others, moreover, cannot relieve the individual of ultimate responsibility for his own actions. It is, after all, he who decides whether to follow the directions of others, and whose directions he shall follow.

The problem of moral decision, always difficult, has become enormously more complex for men of our time. In previous ages man lived comparatively close to nature, in a relatively homogeneous cultural environment. His field of choice was consequently narrow, and even within that field custom and tradition often played a determining role. But modern technology has to a great extent mastered the forces of nature and environment. Man lives in a culturally pluralistic society, in which a bewildering number of world views and ethical systems compete for his allegiance. Social structures are in rapid flux; venerable precedent no longer holds unquestioned sway. Modern man is anxiously groping for a method and a logic which can help him find the course of action which is right for him as a particular person in a particular and rapidly changing situation. This need is felt with special urgency by earnest Christians in the spiritually momentous decisions of their lives. How can they be assured of finding the will of God?

Karl Rahner, who makes it his business to explore the most pressing theological and religious questions of the hour, has recently turned his attention to this very question.[3] Instead of beginning with an original treatment, however, he has preferred to cast his discussion in the form of a commentary on the methods of election set forth in the *Spiritual Exercises* of St. Ignatius. The art of finding God's will for the individual exercitant is, according to Rahner, the very heart of the *Exercises*. And St. Ignatius, wrestling with this problem, fashioned a completely new technique, far in advance of his times. His very precocity, according to Rahner, has tended to obscure his actual thinking. For the commentators on the *Exercises*, unable to rise to their master's level, impoverished and deformed his thought. Rahner's own study, which intends to rectify this situation, is sure to arouse keen interest among all students of Jesuit spirituality. Because his argument is lengthy and

[3] "The Logic of Concrete Individual Knowledge in Ignatius Loyola" in *The Dynamic Element in the Church* (trans. W. J. O'Hara; Quaestiones Disputatae 12; New York: Herder & Herder, 1964), pp. 84-170.

involved, and at some points difficult to follow, a rather full summary and analysis may prove useful.

As a background for his own interpretation of the election, Rahner presupposes what he has elsewhere maintained regarding the individual dimension of ethical decisions.[4] He insists that there are objectively valid ethical norms discoverable by human reason and knowable to the Christian through the teaching of the Church. But it would be a mistake to imagine that all man's ethical decisions could be reached by logical inference from the general principles of natural and supernatural morality, as applied to concrete situations. The fact that my action at the moment is not determinable by general laws, Rahner insists, by no means implies that I am morally free to do as I please. This contention Rahner founds on two premises. In the first place, the living God remains free *vis-à-vis* his creatures, and can at any moment manifest his good pleasure in a binding manner. Secondly, the human person is not a mere instance of the species to which he belongs; he has his own positive, though ineffable, individuality. "Insofar as the same man subsists in his own spirituality, his actions are also always more than mere applications of the universal law to the *casus* in space and time; they have a substantial positive property and uniqueness which can no longer be translated into a universal idea and norm expressible in propositions constructed of universal notions."[5]

The Three "Times"

In the light of these previously developed positions, Rahner gives a strikingly new interpretation to the three "times" (or "occasions," as we might call them today) of election which hold such a crucial position in the *Spiritual Exercises*. The first time of election, as explained by Ignatius, occurs "when God our Lord so moves and attracts the will that a devout soul without hesitation, or the possibility of hesitation, follows what has been manifested to it" (n. 175). The second time is identified as one in which "much light and understanding are derived through experience of desolations and consolations and the discernment of diverse spirits" (n. 176). The third time is "a time of tranquillity, that is, a time when the soul is not

[4] "On the Question of a Formal Existential Ethics," *Theological Investigations* 2 (Baltimore, 1963), pp. 217-34.

[5] *Ibid.*, p. 226.

agitated by different spirits, and has free and peaceful use of its natural powers" (n. 177).

Reflecting on these three times, Rahner maintains that they are specifically distinct, insofar as each has its own proper object. In the first time, the object to be known is a free decree of God which cannot be fathomed except through a special disclosure whereby God makes known his mind. This disclosure, in practice, comes down to a private revelation, such as we read of in the lives of certain saints—e.g. when St. Catherine of Siena, St. Margaret Mary, and others were divinely called to various tasks which they could not have discovered independently of revelation. In his discussion of the election Rahner says little about this type of knowledge, for he maintains that it is mentioned in the *Exercises* simply as a limit case, in order to show forth more clearly the proper sphere of the second time. Ignatius himself alludes only briefly to the first time, presupposing that if it is given it will be infallibly recognized, and that in any case it lies beyond the control of all methods. Rahner has given his views on the criteria and value of private revelations in a separate work.[6]

The third time of election, as Rahner interprets it, is that of Christian rationality. This time obtains, *per se*, when the moral goal can be recognized by reference to the principles of abstract ethics and the general moral imperatives of the Gospel and of the Church, as applied to a particular situation through normal discursive thinking. Rahner's exposition of the process by which such a prudential judgment is reached is very sketchy. His most enlightening comments on the third time come in connection with his discussion of the second, which chiefly interests him.

The *per se* object of the second time, Rahner maintains, cannot be identical with that of the first or the third. Thus it is not a free decree of God, spontaneously restricting the range of what is morally eligible for a given individual (first time). Nor is it the general will of God as communicated by the objective order of creation viewed in the light of faith and reason (third time). But what is left? The only remaining possibility, Rahner contends, is for the second-time election to bear on the unique vocation of the

[6] *Visions and Prophecies.* Quaestiones Disputatae 10. New York: Herder & Herder, 1963.

concrete person by virtue of his positive individuality. This call, which God utters by making the individual naturally and supernaturally the person he alone is, must necessarily be grasped through a perception of one's own spiritual orientations.

Before justifying in detail this identification of the second-time election with the sphere of individual ethical decisions, Rahner argues very convincingly that the second time is the usual one, at least for persons making the *Spiritual Exercises.* Since the first time is plainly extraordinary, the debate can be only between the second and the third. But Ignatius himself tells us that the third-time methods are to be used only in the event that the first or second time is not given (n. 178). This time occurs when the soul is not moved by various spirits (n. 177), a fact which is itself an unfavorable sign (n. 6). Finally, the typical theme of the Ignatian election—the choice of a state of life according to the evangelical counsels—is a highly individual matter, not deducible from the general invitation for all Christians to pursue sanctity.

In this connection, Rahner has some interesting remarks on the priestly and religious vocation. He is evidently dissatisfied with the tendency of many Catholic authors, especially since Canon Lahitton,[7] to give primary weight to objective and universal norms, subject only to the decisions of ecclesiastical authority. While Lahitton's criteria can in a certain sense be defended, Rahner wants to make it clear that no man is apt for the religious life unless he as an individual is suited to it, called thereto by the grace of God. Such a call (of which Ignatius speaks in n. 98) cannot be simply equated with good health, intelligence, and moral character; still less can it be ascertained by objective psychological questionnaires. The individual vocation can scarcely be discerned except through a process analogous to the second-time election, even though the Ignatian directives are not consciously followed. In these days of widespread —and no doubt quite necessary—vocational testing, Rahner's insistence on the personal and subjective dimension of the divine call is very welcome.

As further confirmation of his views on the primary importance of the second time, Rahner points out that even the third-time election, as Ignatius conceives it, is never arrived at by purely objective con-

[7] J. Lahitton, *La vocation sacerdotale.* Nouvelle éd. Paris: Beauchesne, 1913.

siderations. For all its rationality, it contains elements which properly belong to the other two times, especially to the second. Thus the exercitant is directed to pray in advance that God will "bring to my mind what I ought to do" (n. 180). He should choose in response to a pure love of God "descending from above" (n. 184). After making up his mind, he is to offer his decision to God, "that the Divine Majesty may deign to accept and confirm it for His greater service and praise" (n. 183). The form which such confirmation is expected to take is indicated by n. 213, where Ignatius speaks of "lights, consolations, and divine inspirations." The third time, therefore, is governed by an inner movement of the Holy Spirit, which is at work in the soul even while it is discursively taken up with objective considerations. Thus the third time is in practice a *modus deficiens* of the second.

Rahner's view that the second-time election is the ordinary one is, I think, convincing, even though some very distinguished authorities on the *Spiritual Exercises* are of the opinion that Ignatius himself preferred the third time.[8] But perhaps Rahner, in his zeal to find distinct formal objects for the three times, overemphasizes the objectivity of the third time, taken in itself. If it were a matter of mechanically applying evident precepts of the natural or positive law, there would hardly be room for an election at all. But if the application depends on a more or less delicate prudential judgment, the third time, in its own right, contains an element of subjectivity. Connaturality and discretion belong to it *per se*, and not merely, as Rahner contends, insofar as it participates in the second time. Rahner, having defined the third time almost rationalistically, is then forced to add that Ignatius fails to apply it in its purity.

The Discernment of Spirits

A very important feature of Rahner's study, to which we may now turn our attention, is his explanation of the role of discernment of spirits in the second-time election. As is well known, Ignatius took over from the patristic and mediaeval tradition the idea that God, angels, and demons more or less regularly invade the human con-

[8] For example, Erich Przywara, S.J. holds that Ignatius preferred the third time as being more humble. *Deus Semper Maior* 2 (Freiburg i. B.: Herder, 1939), p. 189.

sciousness, producing virtuous or sinful inclinations.[9] In order to identify the source of these impulses, discernment is needed. St. Ignatius, building on this received doctrine, applied the techniques of discernment to the election. This was his proper contribution.

But the whole enterprise of *discretio spirituum* strikes the modern man as highly dubious. Modern science attributes to physical and psychic causes most of the impulses formerly ascribed to these supernatural agencies. The modern reader is compelled to "demythologize" the Ignatian doctrine, at least to some extent. Can the essential still be salvaged? Rahner is convinced that it can.

On the basis of his own philosophical anthropology, Rahner assumes that the human person, while endowed with positive individuality, cannot know himself in his uniqueness by express conceptual knowledge. But in considering the world about him he obtains an implicit, concomitant knowledge of himself as a spiritual subject. This self-perception affords a point of insertion for the call of God, which reaches each man as an individual through the graces given to him.

Rahner vigorously maintains that grace, as a spiritual reality, is experienced as an element in consciousness. But it is not so clearly experienced as to enable us, by simple introspection, to identify it as such. How then can we single out the impulses which are truly from God, in order to follow them? This is the crux of the problem in the second-time election.

By careful study of the Ignatian texts Rahner thinks it possible to find a privileged type of consolation which is incontrovertibly divine in origin, which can then be applied as a criterion and prototype of all other movements of grace. This Rahner discovers in the second and eighth rules of discernment for the Second Week (nos. 330, 336). Such self-validating consolation is described in terms of two attributes, the one negative, the other positive. On the negative side, Ignatius calls it "*sine causa praecedente*," i.e., "without any previous perception or knowledge of any subject by which the

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[9] On the earlier history of the discernment of spirits see particularly: Hugo Rahner, S.J., " 'Werdet kundige Geldwechsler'—Zur Geschichte der Lehre des heiligen Ignatius von der Unterscheidung der Geister," in Friedrich Wulf, S.J. (ed.), *Ignatius von Loyola* (Würzburg, 1956), pp. 301-41. Also the article "Discernement des esprits" in *Dictionnaire de spiritualité* 3, cols. 1222-91.

soul might be led to such a consolation through its own acts of intellect and will" (n. 330). On the positive side, the soul finds itself "wholly drawn to the love of His Divine Majesty" (*ibid.*).

But these attributes themselves give rise to difficulties. The expression "*sine causa praecedente*," as Rahner recognizes, has been traditionally expounded as a sudden experience whose divine origin is clear inasmuch as God alone can act immediately on the will. Modern depth psychology, however, knows of apparently sudden experiences which have been under preparation for a considerable time in the subconscious. Mere suddenness and unexpectedness, then, can hardly afford solid evidence of a special intervention of God.[10] Against the majority of commentators, therefore, Rahner proposes an original interpretation of this self-validating type of consolation, which he thinks more consonant with the mind of Ignatius himself. The main feature, in this theory, would be the positive one, *scil.*, that the soul finds itself wholly drawn to the love of God. This experience, according to Rahner, is the same as that described in Ignatius' famous letter to Sister Teresa Rejadella: "The Lord himself moves our soul and constrains us as it were to this or that action by making our soul wide open. That is to say, he begins to speak within us without any sound of words, he draws up the soul wholly to his love and gives us a sense of himself, so that even if we wished, we could not resist. . . ." In this description no mention is made of suddenness or surprise. When Ignatius says "without words" he must certainly mean without any concept which could be an occasion for this divine attraction.

From all this Rahner concludes that the phrase "without preceding cause" in the rules of the Second Week means, in effect, without conceptual object. If one asks with Suarez, "*Si enim nihil obiectum est, quid amabitur aut de quo laetabimur?*" Rahner replies, in line with his own existential epistemology, that God is non-

[10] In confirmation of Rahner's observations on this point one may cite the remarks of W. W. Meissner, S.J., who has recently scrutinized the rules for discernment in the light of contemporary psychoanalytic ego-psychology. The view that "consolation without any preceding cause" is an effect of grace, he points out, is "at least questionable since the effect could be attributed to purely natural causes working through unconscious motivation." "Psychological Notes on the Spiritual Exercises—III," *Woodstock Letters* 93 (1964), 180; reprint edition, p. 70.

objectively present in consciousness, somewhat in the same fashion as we are interiorly present to ourselves. According to Rahner man has in all his conscious acts an indistinct awareness of God as transcendent horizon, but this awareness does not ordinarily emerge into express consciousness.

Pure consolation arises when this consciousness becomes express. The soul at such moments "is inflamed with love for its Creator and Lord, and, as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all" (n. 316). Even this consolation, however, can be realized in various degrees. Short of the level of properly mystical experience, it can happen that finite objects present in consciousness become, as it were, transparent, and practically fade out before the transcendence of God. In such an experience no deception is possible. The content is immediately given. Since nothing finite can make itself present as infinite, the divine origin of the consolation is indubitable.

Further Questions

Here again, as at so many points in this essay, the reader is amazed at the success with which Rahner can use his own existential Thomism to illuminate problems that arise out of the Ignatian texts. It may be conceded that if we are in truth immediately conscious of the divine, then God himself is really present within us. But if anything is to follow as regards the election, it seems necessary to show that this experience is a free and gracious self-communication of God, rather than a Promethean act whereby man consciously confronts the divine ground of his own being. Is there such a thing as natural mysticism, and would it sufficiently explain the type of consolation here described? If the answers to these questions are affirmative, it would seem that indulgence in such consolation might at times be actually contrary to the will of God.

Rahner in this essay does not answer these difficulties with all clarity. But in another brief article, thus far available only in German, he has some very helpful things to say.[11] He points out that the Christian experience of transcendent joy is wont to come at moments of self-renunciation and that it attracts the soul to

[11] Über die Erfahrung der Gnade," *Geist und Leben* 27 (1954) 460-62; reprinted in *Schriften zur Theologie* 3 (4th ed., Einsiedeln, 1961), pp. 105-10.

poverty, humility, suffering and even martyrdom. God is apprehended as a nameless and ineffable blessedness, almost as a non-entity. To find fullness in emptiness, life in death, and delight in sharing the chalice of Christ is not given to man, at least in the long run, apart from the free commitment of faith. The attraction is so patently from above that the believer can only acknowledge it with deepest gratitude. At such moments we Christians know that the Holy Spirit himself is at work; we experience the hour of grace.

But once we have granted that this "uncaused" consolation is self-validating as the gift of God, there still remains the task of applying it to the election. How are we to establish a positive connection between the proposed course of action and the transcendent God in whom the soul finds its blessedness?

A full discussion of this question would involve a detailed treatment of the various rules of consolation and desolation for the First and Second Weeks, which Rahner does not attempt within the limits of this study. He is content to set forth the fundamental idea which underlies the second-time election. This he finds to consist in a basic affinity between the person, as gratuitously drawn in pure openness to God, and the possible object of his choice. The right decision for a particular individual will be that which leaves intact the consolation of pure union, and even intensifies it, rather than one which weakens or destroys it.

The ultimate decision in a second time—and to some extent in the third time, insofar as this participates in the second—depends upon the perdurance of the effects of pure consolation when the mind is focussed on the matter of the election. This perdurance is discovered by a process of prolonged experimentation, examples of which may be found in the *Spiritual Diary* of Ignatius. Often enough the compatibility of the object of choice with the soul in its total self-donation will best appear from a kind of "play-acting" in which the exercitant imaginatively places himself within the situation which he is thinking of entering (cf. nn. 186-87). By a concrete logic of this kind the subject can eventually judge whether the prospective choice so harmonizes with his own inner religious orientation that he experiences "peace, tranquillity, and quiet" (n. 333).

The method of discernment of spirits is thus closely related to what Rahner calls the "fundamental formula of Ignatian spirituality" —the finding God in all things. This, in Rahner's view, is simply "the persistent putting into practice of that supernatural concrete logic of discovering the will of God through the experimental test of consolation." The affective logic of the second-time election, therefore, is inseparably connected with the characteristically Ignatian synthesis of contemplation and action which has always been a mark of Jesuit spirituality.

At the close of his essay Rahner raises the question whether an individual who is not a suitable candidate for the Second Week of the Exercises has any means of discovering what is for him the existential will of God. Must he be content to follow the general prescriptions of the moral law as applied to the situations in which he is placed? Rahner replies, quite convincingly, that just as many persons speak prose without knowing what prose is, and engage in syllogistic reasoning without having studied formal logic, so too they may apply the concrete logic of the existential choice without being able to grasp its principles in the abstract. The pious but unsophisticated Christian, when confronted with an important religious decision of a personal nature, normally ponders it for some time. At the end he opts for what inwardly satisfies him; he selects a calling which satisfies what he vaguely feels to be his own higher impulses; he embraces a state in which he would feel spiritually at home. The standard is therefore one of congruence with a man's deepest religious attitudes. Thus the methods of election in the *Spiritual Exercises* are only an explicit and technical statement of what the normal conscientious Christian instinctively applies in cruder form.

All in all, Rahner's exposition of the Ignatian existential logic is a most impressive contribution to the literature on the election. His entire treatment is governed by a lively sense of the concerns and presuppositions of contemporary man. His argument proceeds through a series of systematic "reductions" which are startling in their illuminative power. Having first reduced the *Spiritual Exercises* to the election, he then proceeds to reduce the election to the "second time," and the second-time election to the rules of discernment for the Second Week. Finally he shows that these rules them-

selves can be reduced to the "first principle" of pure consolation, which is self-validating. A further remarkable feature of Rahner's discussion is his ability to clear up a whole series of problems by appealing to his own philosophical anthropology, including his metaphysic of knowledge and his existential ethic. Rahner's answers will be convincing to those who accept his fundamental philosophical and theological positions. To those as yet uncommitted, the fact that he can apply his philosophical theses so successfully to the Ignatian logic of the election will seem to tell strongly in favor of the theses themselves.

A Program for Future Work

As so often happens in Rahner's writings, this essay, notwithstanding its length and density, is not so much a completed piece as a sketch of an immense program of future work. It leaves abundant scope for other spiritual theologians who may wish to delve into questions which Rahner treats insufficiently.

For one thing, Rahner is content to move in a very rarified atmosphere of theory. He is interested in constructing a theoretical apologia for the Ignatian logic of discernment but leaves the problem of its concrete application almost untouched. In applying the logic, I would suggest, the exercitant rarely needs to verify that he has experienced the pure and self-authenticating consolation which forms the heart of Rahner's theory.[12] By following the "rules of thumb" given in Ignatius' numerous directions, one can often obtain very satisfactory results. A man quite incapable of justifying the rules on the theoretical plane may be a master in applying them in practice—and the converse is also true.

In connection with the application of the Ignatian rules, it seems worthwhile to mention a rather obvious point too often overlooked,

[12] M. A. Fiorito, S.J. ["Apuntes Para una Teologia del Discernimento de Espiritus," *Ciencia y Fe* 19 (July-Dec., 1963) 401-15] remarks on the danger that Rahner's theory could in practice limit the use of the rules of election to persons sufficiently advanced in the spiritual life to recognize the non-objective experience which Rahner describes. He rightly calls attention to the importance of supplementing Rahner's theoretical analysis by a detailed study of the *praxis* of the election. For a major contribution to this field see Gaston Fessard, S.J., *La Dialectique des Exercises Spirituels de S. Ignace de Loyola* (Paris: Aubier, 1956), chap. 4.

namely, that a prudent decision presupposes accurate information about what the decision involves in the actual order. If I am convinced, for instance, that the Black Franciscans do what the Carthusians do in fact, my decision to join the former order, though otherwise thoroughly in accord with the rules of election, might well be a disaster. The technique of discernment, in its affective aspects, reveals only the harmony between my personal religious orientations and my *idea* of the object under consideration. To overlook this limitation in the method of consolations and desolations would be to risk discrediting the method itself by demanding too much from it. Too often people imagine that the method dispenses a man from ferreting out the facts.

In his theoretical analysis of the Ignatian doctrine, Rahner's contribution is mainly on the philosophical side. But there are a number of points which seem to call for a more strictly theological treatment lest the thought of Ignatius should be deformed. Even though it be true that pure transcendence is self-authenticating, I should doubt that a philosophical maxim of this kind is the true key to the Ignatian doctrine of consolation. He takes his stand simply and surely on the ground of faith. He knows that God calls us to eternal happiness, and he finds in the inner experience of spiritual joy an unmistakable foretaste of this blessedness. A theology of Christian joy—has anyone undertaken to write such a thing?—would doubtless show that grace, as the *primitiae gloriae*, tends by its very nature to refresh the soul with peace. Rahner's philosophical insights could no doubt be confirmed and deepened by a more theological approach to the phenomenon of consolation.

A final area where Rahner's essay seems deficient is its failure to accentuate the Christological dimension of the Ignatian election. The method described in the *Exercises* requires that the decision be made in the course of a series of meditations on the life of Christ. In such an atmosphere the exercitant will be secure against making a choice simply on the basis of what suits his natural temperament. Viewing his own existence with the eyes of faith in relation to Christ as his leader and exemplar, a man will feel most powerfully the dynamisms imparted from on high. In the light of Christ he will be able to sense most surely whether God is calling him to work out his holiness by developing his natural talents or

perhaps by sacrificing certain natural possibilities in order to be more perfectly conformed to his crucified Lord.

The role of Christ in the *Exercises*, as August Brunner has remarked,[13] is not simply to provide a superlative example of the virtues which we seek. He constitutes a concrete, living, personal norm. As the absolute self-mediation of the divine, he comes to us embodying the love of God in visible form and evoking our own response of love. Communion with him, achieved through meditation on his attitudes and deeds, enkindles similar attitudes in us. At the moment of the election the exercitant should be able to say with Paul, "It is no longer I that live, but Christ lives in me" (Gal 2:20). This spiritual companionship with Christ actuates our highest spiritual potentialities and prepares us to give new historical realization to Christ's own life of obedience, worship, and service. The discernment of spirits, then, is not simply a matter of viewing the object of the election in the light of my own spiritual inclinations; even more importantly, it demands reference to Christ as the living concrete norm. The right decision is the one which will best enable me to reenact Christ's own decisions within his body, which is the Church.

Rahner's brilliant essay on the Ignatian logic, with its heavily philosophical emphasis, seems to demand completion through greater attention to these theological points. Such a development, I believe, would not contradict the principal conclusions of this essay. It could advantageously incorporate much that Rahner himself has said in other articles concerning the mysteries of the life of Jesus and the ecclesial dimension of all authentic spirituality. Even as it stands, in all its incompleteness, Rahner's study of the Ignatian election is a major break-through in the theology of the *Spiritual Exercises.*

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[13] "Die Erkenntnis des Willens Gottes nach den Geistlichen Übungen des hl. Ignatius von Loyola," *Geist und Leben* 30 (1957) 199-222. The following few sentences are heavily influenced by the last section of this incisive article.

THE THIRTY FIRST GENERAL CONGREGATION

Edited by: JOSEPH M. KAKALEC, S.J.

ON MAY 6, 1965, DELEGATES from all over the world will convene in Rome for the first session of the thirty-first General Congregation of the Society of Jesus. The death of Very Reverend Father John Baptist Janssens on October 5, 1964, and the momentous strides towards *aggiornamento* in the Church taken by the Second Vatican Council have made such a solemn gathering doubly necessary. For it belongs solely to a General Congregation, the supreme legislative body of the Society of Jesus, to elect a new General and to make whatever changes in our Institute that may be necessary in this time of renewal.

Since the summoning of the Congregation on November 13, 1964, preparations have been going on assiduously—all, however, in a well established framework. Within each Province, a preparatory Provincial Congregation meets to elect delegates to the General Congregation. Besides the Provincial, each Province sends two such from among the professed. The preparatory Congregation also considers the postulata submitted to it by the members of the Province. While such a Congregation does not have legislative power, the postulata it approves are sent to the General Congregation as indicative of the thinking and desires of the Province itself, and its delegates do have full voting power at the General Congregation. Moreover, these delegates are expected to be thoroughly familiar with the ideas, plans, proposals and suggestions that are pertinent and current in their Province.

The delegates or electors from the American Assistancy, already chosen, are representative of the wide range of works and interests of the American Society of Jesus.

Father James Alf, S.J. Father Alf was ordained in 1939 and taught theology at Georgetown, Canisius College and since 1951 has been professor of dogmatic theology at Woodstock College.

Father John J. Reed, S.J. Father Reed was ordained in 1944, received his licentiate in sacred theology in 1945 and his doctorate in canon law from the Gregorian in 1949. He has been on the faculty of Woodstock College since 1949.

Very Rev. James J. Shanahan, S.J. Provincial, Buffalo Province. Father Shanahan was ordained in 1940 and since that time he has been professor of ethics, theology and English, Army Air Corps chaplain and President of St. Peter's College.

Father Joseph D. O'Brien, S.J. Father has his degree from the Gregorian, taught canon law at Alma College, has been rector of Alma, and was Provincial of the California Province. He is now engaged in retreat work.

Rev. Francis J. Silva, S.J. Rector, Sacred Heart Novitiate. Father Silva was ordained in 1942, taught speech and English at Sacred Heart Novitiate and was retreat-master and member of province mission band in 1954.

Very Rev. John F. X. Connolly, S.J. Provincial California Province. Father Connolly was ordained in 1946, is former President of the University of San Francisco, Rector of Los Gatos, and instructor at St. Ignatius' H.S.

Very Rev. John R. Connery, S.J. Provincial, Chicago Province. Father Connery was ordained in 1944 and received his S.T.D. from the Gregorian in 1948. Prior to his present appointment Fr. Connery was professor of moral theology at West Baden and instructor at St. Ignatius H.S., Cleveland.

Father William P. Le Saint, S.J. Vice-Superior, St. Mary Seminary (Mundelein).

Father Paul L. O'Connor, S.J. President, Xavier University, Cincinnati. Fr. Connor was ordained in 1941, served as Dean of Freshmen at University of Detroit, spent two years as a Navy chaplain, and is active in civic affairs, a member of several civic committees. and commissions and has received several honorary degrees. Under his direction Xavier has made notable advances in recent years.

Father Henry F. Birkenhauer, S.J. Father Birkenhauer is best known as John Carroll University's "polar-priest" and has given numerous lectures on his experience with the Int'l. Geophysical Year's scientific program. Director of Carroll's Seismological Observatory, he has done extensive work in seismology, especially on the relationship between earth waves of volcanoes and nuclear explosions.

Very Rev. John A. McGrail, S.J. Provincial, Detroit Province. Father McGrail was ordained in 1941 and since that time has been professor of classics at Milford, Dean of the Juniorate at Milford and Rector of West Baden College.

Father James J. McQuade, S.J. Rector, St. Stanislaus Novitiate. Father McQuade is well-known for his work in television and numerous programs on Catholicism and Communism. Author, lecturer, reviewer and former editor of *Direction* magazine, Father McQuade is also a member of many national lay and religious organizations.

Very Rev. John M. Daley, S.J. Provincial, Maryland Province. Father Daley received his Ph.D. at Georgetown University in 1953. A specialist in American church history, Fr. Daley is former professor of history at Georgetown's Graduate School.

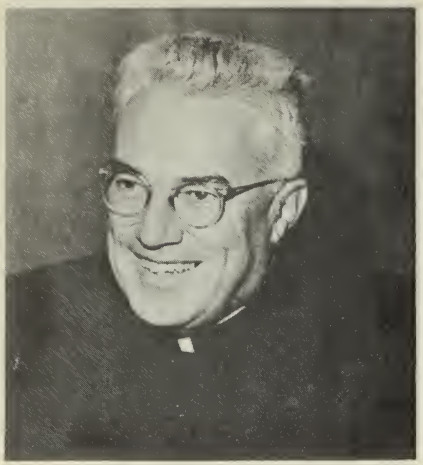
Father Joseph F. Gallen, S.J. Professor of Canon Law, Woodstock. Father Gallen was ordained in 1935, and from 1937-1940 studied canon law at the Gregorian in Rome.

Father Edward J. Sponga, S.J. Rector, Scranton University. Father Sponga was ordained in 1948 and has held numerous offices since ordination, the last being Rector of Woodstock College.

Father George E. Ganss, S.J. Director of the Institute of Jesuit Sources, Loyola University Press. Fr. Ganss was ordained in 1938 and received his Ph.D. in 1934 from St. Louis University. Former instructor at Marquette University, Fr. Ganss is also professor of ascetical theology at St. Marys, Kansas.

Father Paul C. Reinert, S.J. Pres., St. Louis University. Fr. Reinert was ordained in 1940 and received his Ph.D. from the University of Chicago, 1944. Fr. Reinert is the recipient of a number of honorary degrees and awards such as the Eleanor Roosevelt Humanities Award, 1964. He has also served on numerous commissions and organizations such as Pres. Eisenhower's and Pres. Johnson's Committees on Education.

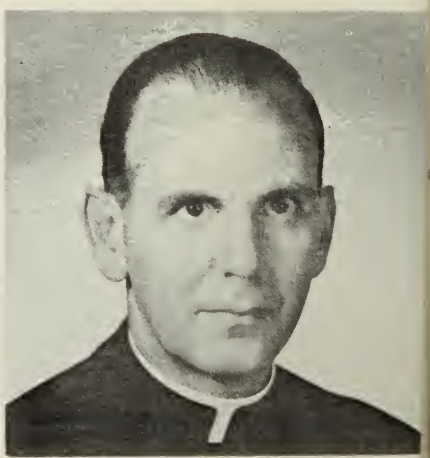
Very Rev. Linus J. Thro, S.J. Provincial, Mo. Province. Father Thro was ordained in 1945 and received his Ph.D. in philosophy from the University of Toronto. Author and lecturer, Fr. Thro was instructor in English, philosophy, Greek, Latin, and French. Before his present appointment he was Rector of the College of Philosophy and Letters in St. Louis.



Father John C. Ford, S.J. Professor, Moral Theology, Catholic University of America. Father Ford is well known for his writings on marriage, alcoholism, depth psychology, etc., and is a frequent contributor to numerous national journals. Lecturer and member of several commissions and national organizations, Fr. Ford was awarded the Cardinal Spellman Medal for Contributions to Theology in 1956.

Father William J. Murphy, S.J. Tertian Instructor, St. Robert's Hall, Pomfret. Father Murphy was ordained in 1927 and since that time has been Province, Pref. of Studies, Socius to Prov., Rector of Boston College and Dean of Studies at Shadowbrook.

Very Rev. John V. O'Connor, S.J. Provincial, New England Province, Father O'Connor was ordained in 1945. Upon completion of a biennium in Rome in ascetical theology Father O'Connor was appointed member of the faculty at Weston College. Father O'Connor is also former Rector of Weston College, a position he held before his appointment as Provincial.



Father A. William Crandell, S.J. President, Spring Hill College. Before his present appointment, Fr. Crandell has served as Asst. Dean, Loyola (N.O.), Superior and founder of Montserrat Retreat House. Father Crandell received his LL.D. in 1963 and has served on a number of educational commissions and committees.

Very Rev. E. Cecil Lang, S.J. Provincial, New Orleans Prov. Fr. Lang, former U.S. Army Chaplain, has also served as Socius to Provincial, instructor in religion and math, Loyola (N.O.), Rector at St. Charles' College and the Mobile House of Studies before his present appointment.

Father Andrew C. Smith, S.J. Rector, Loyola University (New Orleans) Father Smith was ordained in 1928 and received his Ph.D. from Chicago U. in 1934. Professor in English, Dean, Province Prefect of Studies, and former Vice-Provincial, Fr. Smith has also served as President, Vice-President, Director, and member on several associations and committees.

Very Rev. John J. McGinty, S.J. Provincial, N.Y. Province. Father McGinty was ordained in 1946, taught psychology and ethics at St. Peter's College, served as Secretary to the Provincial and Rector, St. Ignatius' Church, N.Y.C.

Father John J. McMahon, S.J. Tertian Instructor, Auriesville. Father McMahon was ordained in 1935, and attended the Gregorian and the University of Michigan. He also taught ethics and natural law at Fordham, was former Provincial from 1948-54 and studied ascetical theology at the Gregorian from 1962-3.

Father Vincent T. O'Keefe. President, Fordham University. Fr. O'Keefe was ordained in 1950, and before his present appointment studied dogmatic theology at the Gregorian, taught fundamental theology at Woodstock and was Executive Vice-President of Fordham.

Very Rev. John J. Kelley, S.J. Provincial, Oregon Province. Former Executive Vice-President and Director of Public Relations at Seattle University, Fr. Kelley was ordained in 1947 in San Francisco.

Father John P. Leary, S.J. Pres., Gonzaga University. Former Vice President, and Dean of Graduate School, author, lecturer and member of the Higher Education Comm., of the Northwest, Fr. Leary also continues in a teaching capacity.

Father Albert A. Lemieux, S.J. President, Seattle University. Fr. Lemieux received his Ph.D. from the University of Toronto, is serving and has served both as member and chairman of numerous professional and civic organizations, and is the recipient of several honorary degrees and awards.

Very Rev. John J. Foley, S.J. Provincial, Wisconsin Province. Father Foley was ordained in 1936 and since that time has been Principal at Marquette H.S., Assistant Dean at Creighton University, Regent at the Medical School of Creighton, and Rector of Creighton.

Father George P. Klubertanz, S.J. Dean, College of Philosophy and Letters, St. Louis University. Father Klubertanz is well-known in scholarly philosophical circles for his numerous lectures, articles, books and reviews in philosophy. Former President of the American Catholic Philosophical Association, and editor of *The Modern Schoolman*, Fr. Klubertanz has participated in numerous workshops throughout the United States.

Father John L. Thomas, S.J. Associate Professor of Sociology, St. Louis University. Father Thomas has done outstanding work in the field of marriage and the family. Author, lecturer and former President of the American Catholic Sociological Society, Father Thomas possesses membership in a number of sociological associations.

THE ELECTION VS. THE THIRD WEEK

It is the opinion of the present writer that Father Peters has failed

JUAN SANTIAGO, S.J.

IN RECENT YEARS THE SOCIETY OF JESUS in many parts of the world has been blessed with a new spirit of understanding and inquiry in regard to the *Spiritual Exercises* of St. Ignatius. The importance of so great a blessing needs no explanation especially in view of the occasional tendency among Jesuits to believe that the book of the *Exercises*, like many another of the spiritual books of a bygone age, has lost its value before the challenge of the twentieth century mentality. Among the noteworthy contributors to this new interest in the *Exercises* is Fr. William Peters, S.J., a Dutch Jesuit who has, in lectures in the United States and Canada and in giving retreats to religious and to Jesuit scholastics, introduced what appears to be a new and strikingly different approach. Part of the importance of Fr. Peters' contribution lies in the claim that his interpretation of the *Exercises* is actually not new at all—since he finds ample evidence for it in the spiritual experience and writings of St. Ignatius himself.

According to Fr. Peters, the *Exercises* ought to be characterized as a mystery and a miracle—they are a special means chosen by

God for the granting of special graces for living the interior life to those who make them. The *Exercises* are a mystery because *de facto* God has attached so much power to them rather than to some other means of deepening the interior life. The miracle, of course, can be seen working in the life of Ignatius and his companions and in the countless other lives whose holiness has been supported and developed through making the *Exercises*. But in order to participate fully in the miracle, one must subject himself as fully as possible to the mystery of the *Exercises*. One must make the *Exercises* as Ignatius intended them to be made.

In going back to what the *Exercises* were originally intended to be by Ignatius, Fr. Peters finds himself in opposition to what he refers to as the traditional method of giving them. The *Exercises* were not considered by Ignatius as a means to an election, says Fr. Peters, i.e., they were not intended primarily as a help for making a choice of state of life or of resolutions for a better living of a state of life already chosen by the exercitant. Rather they are an end in themselves, a time for and a schooling in contemplation. The fruit of contemplation is always to be more deeply in a position to find God's will in particulars, but the *Exercises* themselves are directed primarily to this contemplation.

Fr. Peters presents both historical and textual arguments to prove his thesis. As far as his methodology is concerned, he claims that his starting point is not the text of the *Exercises* exclusively nor the traditional way of giving them. He has attempted to reconstruct the *Exercises* according to the mind of Ignatius from an understanding not only of Ignatius' life but from a close scrutiny of the text of the *Exercises*, the *Autobiography* of Ignatius, and the *Spiritual Diary*. It is the opinion of the present writer, however, that Fr. Peters has failed in this attempt. It is our conviction that some of his fundamental arguments cannot withstand a careful analysis. Because of limited space, we shall not examine his historical arguments. We choose to look at his textual arguments because these have received a great deal of his attention.

We regret that at the time when this present article was being written, Fr. Peters' book *The Spiritual Exercises: Text and Interpretation*, had not yet been published. Fortunately his three lectures at the *Second Fordham Cooperative Study of the Spiritual Exer-*

cises[1] and the *Synopsis of a Seminar on the Spiritual Exercises*[2] given at Willowdale, Canada, have been published. We shall make reference to the latter. (*Note*: Even though, as the editors of the *Synopsis* warn us in an introductory note, not everything that Fr. Peters said in the lectures was included in the *Synopsis*, our presumption is that his basic textual argumentation is present in these pages without noticeable distortion or omission.) When referring to the Willowdale lectures, we shall cite by using the letter W with the page number.

The basic text for our discussion will be the Spanish *Autograph*,[3] which is the text used by Peters himself. In some instances when the *Autograph* does not shed enough light, we shall make reference to the four other contemporary texts of the *Exercises*: the Regina text (Re),[4] the text of Blessed Peter Faber (Fa),[5] the *Vulgate* (Vu),[6]

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[1] *The Second Cooperative Study of the Spiritual Exercises of St. Ignatius*, held at Fordham University June 24, 25, 26, 1964. Director for Retreats and Missions, 501 East Fordham Road, N.Y.

[2] *Seminar on the Spiritual Exercises* by William A. Peters, S.J. A Synopsis, Regis College, Willowdale, Ontario, Canada.

[3] The Autograph is the oldest Spanish manuscript we possess of the text of the Exercises. It is called *Autograph* because Ignatius used it and modified it somewhat, introducing in all 47 corrections. It is considered by scholars the most authoritative text of the *Exercises*. The copyist was Fr. Bartolome Ferrao, the Portuguese secretary to Ignatius (cf. J. Calveras: "Acerca del copista del autografo de los Ejercicios" AHSI 30 (1961) 245-263). For the Autograph in general, the reader is referred to Iparraguirre–Dalmases, O.C., p. 185 and MHSI series 2: *Exercitia et Directoria* (Madrid, 1919) p. 137 ff., where among other things the reader may check for himself the corrections made by Ignatius. Calveras: "Retoques del texto de los Ejercicios anteriores al autografo" Mnr 31 (1959) 353-370; Calveras: "Los ultimos retoques del texto de los Ejercicios" Mnr 31 (1959) 261-280.

[4] The Regina text is an autograph manuscript by an English Jesuit, John Helyar, preserved in the Vatican library. Scholars date this document between 1534 and 1536. Parts of it seem to have been written from memory, parts taken from a copy of the book of the *Exercises*. The latter parts are more similar to the rough *Versio prima* than to the text of Faber (Cf. MHSI, *op. cit.*, pp. 207; 569-973; text 624-648).

[5] During his stay at Cologne (January-July 1544) Peter Faber left an autograph copy of the book of the *Exercises* for the use of the Carthusians of that city. Unfortunately we only have a copy of Faber's original manuscript. The value of this document lies in the fact that, in all probability, it is one of the oldest translations of the *Exercises*. Its similarity to the *Versio prima* and the

and the *Versio prima* (Ve).[7] Whenever we quote any text other than the *Autograph* this will be indicated. We shall follow Puhl's English translation[8] for the most part, but when greater accuracy is needed, we shall translate literally ourselves.

Fr. Peters' interpretation of the *Exercises* centers about two main headings:

A—*Arguments against the importance of the Election:*

Fr. Peters believes that most of the matter proposed in the Election apparatus (169-189) presupposes that a choice of state of life is to be made outside the Long Retreat. His reasons for so thinking are:

1—in referring to the exercitant, the terminology of the Election paragraphs (169-189) is not the same as that used in other sections of the Long Retreat;

2—the third time for election is not proper to the Long Retreat;

3—the wording of 169-189 does not go beyond that of the Principle and Foundation.

Verzio Regina is very close. (Cf. MHSI, *op. cit.*, pp. 206; 567-569; Paul Debuchy, S.J. "Une ancienne copie des Exercices" (provenant du Bx Pierre le Fèvre) CBE 52-53 (1914) 1-96).

[6] With the occasion of the approval of the *Exercises* by Pope Paul III, Ignatius appointed the distinguished humanist Andre des Freux (Frusius) to make a better translation of the *Exercises*. Des Freux began his work in 1546 and finished either at the end of that same year or at the beginning of 1547. The Holy See received the *Versio prima* together with Des Freux's translation, the Vulgate (Cf. O.C., p. 186; MHSI, *op. cit.*, pp. 148 ff; Pinard de la Boullaye: "La vulgata des Exercices. Ses caractères, son autorité" RAM 25 (1949) 389-407; 35 (1959) 440-447; 37 (1961) 193-212; Pinard de la Boullaye: *Les étapes de rédaction des Exercices* Paris, 1950, 7ième ed.).

[7] The *Versio prima* is an awkward Latin translation of the *Exercises* made by Ignatius in Paris in 1534 and corrected, in all likelihood, by Faber and Salmerón. (Cf. Calveras: "Estudio sobre la redacción de los textos latinos delos Ejercicios anteriores a la Vulgata" AHSI 31 (1962) 3-99). This translation was later approved by the Pope (Cf. O.C. pp. 183 and 186; MHSI, *op. cit.*, p. 160 ff.)

[8] Louis J. Puhl, S.J.: *The Spiritual Exercises of St. Ignatius: A New Translation* (Newman 1963, Revised Edition).

B—*Arguments in favor of the Third Week:*

Fr. Peters believes that Ignatius regarded this week (and not the choice of the state of life) as the climax of the *Exercises.* His reasons for so thinking are:

1—there is a much more noticeable and intense concentration on the personal aspects of prayer in the third week;

2—in the rules for eating we are taught how to integrate a high degree of prayer with daily practical actions;

3—the notion of *composition* is dropped during this week because the person is already composed.

In dealing with each of the assertions above, our article consequently will fall into two general parts corresponding to Fr. Peters' two basic arguments. A general conclusion will follow.

According to Fr. Peters, Ignatius is consistent in his terminology. The phrases used by Ignatius when referring to the Long Retreat exercitant (i.e., of the 20th annotation) are not the same as the ones used for an exercitant who is not making the Long Retreat (i.e., of the 18th and 19th annotations). Consequently, by observing how Ignatius refers to the exercitant in a particular section of the *Exercises* we can determine whether that section forms part or not of the Long Retreat. Applying this principle, Fr. Peters discovers that the Election apparatus, at least in part, does not form part of the Long Retreat. Let us consider his arguments.

> In the paragraphs previous to the Election, St. Ignatius calls the exercitant *'is qui exercetur'* (133), or he uses the first person singular, e.g., 'As soon as *I* get up in the morning.' But in the preamble of the Election you don't find *'is qui exercetur'* or *'I.'* Here Ignatius uses "man" *(hombre),* "we," or "anyone." . . . Phrases such as "he who exercises himself" or "he who contemplates" refer to the man making the Long Retreat. Phrases such as "man" (*hombre*) or "whoever he may be" (*quien*) are found outside of the Long Retreat." (W. 10)

The presence of either of these two phrases, "he who exercises himself" or "he who contemplates," indicates a section of the Long Retreat; whereas the presence of one of the other two phrases, "man" or "whoever he may be," indicates a section outside the Long Retreat. Let us begin our analysis with the last two phrases, "man" and "whoever he may be."

The word "man" (*hombre*) appears twice in the Election apparatus:

177 "Third Time. This is a time of tranquillity. One considers for what purpose man is born. . . ."

185 "Second Rule. I should represent to myself a man whom I have never seen or known. . . ."

Does it follow from the fact that we have found the word "man" twice in the Election apparatus that this section of the *Exercises* does not form part of the Long Retreat? By no means, because if it were true that phrases such as "man" are found *only* outside the Long Retreat, then we would have to place outside the Long Retreat, among other sections of the *Exercises*, the 20th annotation and the Rules for Eating.

The Secret of a Retreat

For Fr. Peters, however, the 20th annotation is a key document in the Long Retreat. And rightly so. It is precisely this annotation which deals with the Long Retreat and the ideal exercitant. As Fr. Peters says in the lecture entitled: "The Essence of the Spiritual Exercises":

> The secret of a retreat and one of the prime conditions is the closeness which exists from the very beginning between the exercitant and the Almighty (cf 20). Saint Ignatius points out that the more the exercitant finds himself alone with God the more he will be united with God for the reception of divine grace. (W. 4)

One should expect, if Fr. Peters' arguments are valid, a phrase such as "he who exercises himself" or "he who contemplates" in this 20th annotation. However, this is not the case. Of the five texts of the *Exercises* found in the volume of *Monumenta Historica* the *Autograph* is the only one that uses the word "man" in the 20th annotation: "*En apartarse hombre de muchos amigos y conocidos.*" Was Fr. Peters following the *Autograph*, as he claims, when he made the statement "phrases such as 'man' (*hombre*) or 'whoever he may be' (*quien*) are found outside the Long Retreat"?

Further textual proof makes Fr. Peters' statement, "Phrases such as 'man' (*hombre*) or 'whoever he may be' (*quien*) are found outside the Long Retreat," unacceptable. The Third Week is, according

to Fr. Peters, "the climax" of the *Exercises* (W. 72):

> The Rules for eating are brought in here, not as a mere penance, but as a means to contemplation and a high prayer in practical, everyday matters. (W. 74)

Moreover, he believes that the wording of rule 4 is especially typical of the Long Retreat terminology:

> Note the wording, for example in No. 4. The principle of variation will help and dispose one to experience interior *lights, consolations, Divine inspirations* [italics in text], words that are not found in 169-189, but are typical of the Long Retreat and the Discernment. (W. 10)

Hence there can be no doubt for Fr. Peters that this fourth (213) rule and its terminology are typical of the Long Retreat. How explain then that it is precisely in this rule that we find the word "man" not only in the Spanish *Autograph* but also in the *Versio Prima*: *"cuanto más hombre quitare de lo conveniente . . ."; "quanto magis homo subtraxerit . . ."*? Did Fr. Peters forget this rule when he said that words like "man" are found outside the Long Retreat?

With regard to the second phrase that supposedly denotes an exercitant who is not making the Long Retreat, "whoever he may be" (*quien*), a careful study of the text reveals that there is even less foundation for Fr. Peters' distinction than there was for the word "man."

We have found this indefinite pronoun *"quien"* seven times in the book of the *Exercises*, but only once in the Election apparatus (174). Again in the Third Week this ostracised word appears, and this time not once, but twice in the same number (209):

> 209 "Note. If one (*quien*) wishes to spend. . . ."
> "On the other hand, if he (*quien*) should wish. . . ."

The Vulgate and the *Versio Prima* preserve the indefinite:

> Vu: *"sicui libeat; si quis malit"*
> Ve: *"is qui vult; qui voluerit"*

If this phrase is *never* found in the context of the Long Retreat, how explain its presence in the Third Week?

Similarly, according to Fr. Peters, the Second and Third Methods

of prayer "do not merely constitute an appendix on prayer, they belong to the Long Retreat and to the fourth week (W 88). Here again, not once but twice, "*quien*" is used:

248 "Note. If anyone (*quien*) wishes to imitate. . . ."
"If he (*quien*) wishes to imitate our Lady. . . ."

Vu: "*si quis optet; si vero similem affectet. . . .*"

Ve: "*qui desiderat; et qui exoptat. . . .*"

The other two instances are:

168 Third Degree of Humility.
"*Así para quien desea alcanzar. . . .*"
"If one desires to attain. . . ."

336 8th rule for Discernment of Spirits in the Second Week.
"*. . . a quien Dios de la tal consolación. . . .*"
"But a spiritual person who has received such a consolation. . . . "

Consequently, either Fr. Peters' argument is faulty, or both the Third Week and the Three Methods of Prayer do not belong to the Long Retreat, and this *a fortiori*. After all, didn't we find "*quien*" twice in the Third Week and twice in the Three Methods of Prayer, while we only found "*quien*" once in the Election apparatus?

We have seen that the presence of the words "*hombre*" and "*quien*" in the Election apparatus does not substantiate Fr. Peters' distinction. On the other hand, will the absence of the two phrases "he who contemplates" and "he who exercises himself" prove that the Election apparatus does not form part of the Long Retreat? We do not think so.

Here is a list of phrases we have found in the book of the *Exercises* which, according to Fr. Peters, would indicate the Long Retreat exercitant:[9]

"he who exercises himself" 6, 9, 130, 133;
"the person who exercises himself" 10, 13, 72, 89, 130, 133, 205, 325 bis;
"the person who contemplates" 2, 228;

[9] Fr. Peters only mentions two phrases: "he who exercises himself," "he who contemplates" (W. 10). We added several similar phrases.

"he who receives the exercises" 5, 7, 8, 10, 12, 14, 15, 17, 18, 22;

"he who takes the exercises" 11;

"he who makes the exercises" 129.

If the fact that none of these phrases appear in the Election apparatus were to imply that it does not form part of the Long Retreat, then we would also have to eliminate:

20th annotation (where not only these phrases do not appear, but *"hombre"* is the term used, as we have already seen);

the whole fourth day of the Second Week (Two Standards 135-148; Three Classes of Men 149-157): "One of the most important days, and definitely a cornerstone influencing the whole retreat that is to follow" (W. 54);

the rest of the Second Week (158-189);

the Rules for Eating (210-217; where not only these phrases do not appear, but *"hombre"* is used in 214, as we have already seen);

the Rules for Discernment of Spirits for the Second Week (328-336; where not only these phrases do not appear, but *"quien"* is the term used in 336, as we have already seen);

the Rules for Distributing Alms (337-344);

the Rules for Thinking with the Church.

N.B. To this list could be added several meditations and contemplations.

Dilemma

Hence we see that our analysis presents Fr. Peters with a dilemma: either his argument from the Long Retreat terminology does not prove anything, or it proves too much. If it does not prove anything (as we think we have demonstrated), then no more need be added. If it proves anything, then it proves too much because it has proved that the 20th annotation, the Rules for Eating, and the Rules for the Discernment of Spirits (Second Week) have no more right to belong to the Long Retreat than the Election ap-

paratus; for these documents not only lack the key phrases "he who exercises himself," "he who contemplates," but in fact use the outlawed phrases "man" or "*quien.*" . .

It would seem therefore that the argument of the "typical" and "atypical" terminology of the Long Retreat exercitant is invalid. Throughout the book of the *Exercises* Ignatius uses freely "man," "soul," "person," "I," "we," "he who receives the Exercises," etc., referring to the same reality. To try to find further nuances is to force the text.

Since we have demonstrated that Fr. Peters' arguments (against the Election) derived from the general wording of 169-189 cannot stand a careful analysis, let us see if his arguments from particular sections of the Election apparatus are more convincing. He believes that he has found in the third time of Election (175f.) a clear instance of a section of the Election apparatus which is outside the Long Retreat. This is how he presents his argument:

> With regard to the three "times" for election (175 ff.) it is clear that the third time or circumstance is *not* proper to the Long Retreat, which is a time when one *is* moved by various spirits (cf. 6). Moreover, except for the 6th point of the 1st method of choosing in the 3rd time, the language of the election apparatus between 178-189 pertains to a choice being made outside the Long Retreat. . . . Note, also, that the Ignatian way of making an election—i.e., the *specifically* Ignatian exercise of electing—is that which involves discernment of spirits (2nd way, 176). Moreover, if there is question of a choice of way of life, and only if it has not been made already in either the 1st or 2nd way (175-176), then the apparatus 178-189 is invoked; but this presupposes that God has not taken the initiative and the person has not been moved by God, which in turn presupposes that the *Exercises* are not the context of the choice (cf. 178). The *Exercises* are by essence a time when God does act and take the initiative: cf. 15, 135, etc. [italics in text] (W. 67).

The following is a schematic outline of Fr. Peters' argument:

the 3rd time of election is not proper to the Long Retreat because:

a—with the exception of the 6th point of the 1st method of choosing in the third time, the language between 178-189 pertains to a choice being made outside the Long Retreat;

b—the circumstances of the third time are those of tranquillity, while those of the Long Retreat are of movement by diverse spirits (6);

c—the specifically Ignatian exercise of electing involves discernment of spirits (2nd way of 176);

d—the presupposition is that God has not taken the initiative since the choice has not been made in the 1st or 2nd way (175-176); this in turn presupposes that the *Exercises* are not the context of the choice (178).

This argumentation might at first seem convincing. But once more there seems to be an open contradiction between Fr. Peters' and Ignatius' thought, as expressed in the *Autograph Directory*.[10]

[10] In the *Memoriale* of Fr. González de Cámara, we find the following statement under the entries of the third of April of 1555 (FN I,708): "The Father (i.e. Ignatius) said that he wanted to make a Directory of how the Exercises should be given, and that (he also wished) Polanco to ask him anytime concerning his doubts, because in things referring to the Exercises it would not be necessary for him to think much to answer them." And then Cámara adds; "Our Father made the Directory shortly afterwards and I brought a copy of it to this province (i.e. Portugal)."

This Directory, however, was not a complete one, but rather a series of loose notes (O.C., p. 277). We do not possess Ignatius' autograph but very old copies, perhaps contemporary of Ignatius. They bear the title:

"Copy of a sheet by our Father's hand, obtained from the original."

Cf. MHSI: *Directoria exercitiorum spiritualium*, for a general study, pp. 11-35; for a description of the manuscript, pp. 67-69; for the text (Spanish-Latin), pp. 70-79; MHSI: *Exercitia et Directoria*, for a general introduction, pp. 746-752; for the text, pp. 778-782 (only Spanish); O.C., for a general introduction, pp. 276-278; for the text (only Spanish), pp. 278-281; EDD, for the text (only Spanish), pp. 231-235; Pierre Bouvier, S.J.: *Directoire composé par Saint Ignace*, Paris, 1917, for the text (Spanish-French), pp. 9-18; studies, pp. 23-52; Latin translation, pp. 53-57. This booklet by Bouvier first appeared in RcSR 6 (1916) 248-269. Paul Bernard, S.J.: "Une importante découverte. Le texte original du Directoire de S. Ignace." Et 152 (1917) 360-364. Antonio Valle, S.J. "Los Directorios de los Ejercicios," Mnr 3 (1927) 326-334; 4 (1928) 41-49.

Fr. Iparraguirre does not hesitate to say: "This Autograph Directory is very brief, but of immense value and has always been kept as a precious relic . . . not only its doctrine but even the words and expressions were later incorporated into the majority of the future Directories." *Historia de los Ejercicios de San Ignacio*, vol. I, *Práctica de los Ejercicios Espirituales de San Ignacio de Loyola en vida de su autor* (1522-1556), Bilbao-Roma. 1946, p. 129.

This is how Ignatius expresses himself:

> If God does not move the exercitant when he makes use of the first of the three ways of making an election, then the second way ought to be used. . . . If this does not succeed in bringing the exercitant to a resolution or if in the judgment of the director (whose concern it is to discern the effects of the good and evil spirits) his resolution is not adequate, then the third way of reflective reasoning with its six points ought to be used. As a last resource one could use the way which has the four points. The exercitant could follow the method of presenting to God our Lord the various alternatives on succeeding days (for example, the counsels on one day and the commandments on the next), observing at what point God our Lord gives him the strongest indication of His divine will, after the manner of a person presenting various dishes to a prince to see which of them pleases him best.

Thus we see:

a—both the text and the context of the above quotation imply that Ignatius is speaking of the Long Retreat (if further doubt on this point, we recommend that our readers study the whole *Directory*);

b—even though the 1st and 2nd times are given preference, in no instance is the third time excluded;

c—the implication is that although the specifically Ignatian way of election involves discernment of spirits, it does not exclusively do so;

d—the presupposition is that the circumstance may occur that when a person comes to the election he will not feel the movement of the spirits; this finally presupposes that during the Long Retreat as well as out of it God is supreme Lord and not bound to follow the first or second way.

Hence the argument against the election derived from the third time or way of election is in disagreement with Ignatius' autograph *Directory*. Consequently it is refuted.[11]

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[11] Cf. Karl Rahner, S.J., *The Dynamic Element in the Church* (trans. W. J. O'Hara) New York, 1964, pp. 84 ff, "The logic of concrete individual knowledge in Ignatius Loyola," Luis González, S.J. *El primer tiempo de elección según San Ignacio*, Madrid, 1956.

Fr. Peters believes that since the language of the Election apparatus does not go beyond that of the Principle and Foundation it cannot form part of the Long Retreat. On W. 10 Fr. Peters says:

> Consider the man who has been through the first two weeks of the Long Retreat. He has studied Christ and asked to know and love Him better. But the wording of 169-189 does not advance beyond that of 23, i.e. the Foundation. The terminology of 169-189 leaves out the Cross and the Person of Christ, of the first and second week exercises (cf. W. 67).

The statement, No. 169-189 do not advance beyond the Principle and Foundation because they leave out the Cross and the Person of Christ of the First and Second Week exercises, cannot be accepted. This statement overlooks two very important sections of the *Exercises*. In 135, under the heading "Introduction to the Consideration of Different States of Life," Ignatius wrote:

> The example which Christ our Lord gave of the first state of life, which is that of observing the Commandments, has already been considered in meditating on His obedience to His parents. The example of the second state, which is that of evangelical perfection, has also been considered, when He remained in the temple and left His foster father and His Mother to devote Himself exclusively to the service of His eternal Father.
>
> While continuing to contemplate His life, let us begin to investigate and ask in what kind of life or in what state His Divine Majesty wishes to make use of us.
>
> Therefore, as some introduction to this, in the next exercise, let us consider the intention of Christ our Lord, and on the other hand, that of the enemy of our human nature. Let us also see how we ought to prepare ourselves to arrive at perfection in whatever state or way of life God our Lord may grant us to choose.

Here Ignatius brings into sharp focus the exercises which have immediately preceded and those that are about to follow. The contemplations on the life of Christ are not in terms of merely experiencing the mystery but rather in terms of looking at Christ as the model and inspiration for the election: e.g., "The example which Christ our Lord gave us of the first state of life . . . the example of the second state. . . . While continuing to contemplate His life, let us begin to investigate and ask in what kind of life or in what state. . . ."

If this "Introduction to the Consideration of Different States of Life" is not kept in mind, neither the Second Week nor the election

can be understood, the whole unity and intelligibility of the *Spiritual Exercises* is lost. Oddly enough, the only reference Fr. Peters has to this important number occurs when, speaking of the election, he says:

> The question of decisions usually crops up in a Long Retreat. Cf. 135: "let us see how we ought to prepare ourselves to arrive at perfection in whatever . . . etc." If a choice is to be made, a good time is after the contemplations of the life of our Lord. Because of this conflation of various sets of Exercises, it is advisable not to give the exercitant the text of the Exercises during the time of the retreat. (W. 67)

The statement: the Election apparatus leaves out the cross and person of Christ of the First and Second Week, becomes doubtful if the reader looks at 164-168 (The Three Degrees of Humility with their introductory note and appendix). 168 is of special interest for our present discussion:

> Note. If one desires to attain this third kind of humility, it will help very much to use the three colloquies at the close of the meditation on the three Classes of Men mentioned above. He should beg our Lord to deign to choose him for this third kind of humility, which is higher and better, that he may the more imitate and serve Him, provided equal or greater praise and service be given to the Divine Majesty.

Consequently, we do not understand how the assertion that 169-189 leave the cross and the person of Christ out of the First and Second Week can be uttered except by casting into oblivion two very important sections of the *Exercises*. Moreover, can there be any reconciliation between Fr. Peters' statements ("the wording of 169-189 does not advance beyond that of 23, i.e., the Foundation. The terminology of 169-189 leaves out the cross and the person of Christ of the First and Second Week exercises") and Ignatius' statement in the 18th annotation:

> Similarly, if the one giving the Exercises sees that the exercitant has little aptitude or little physical strength, that he is one from whom little fruit is to be expected, it is more suitable to give him some of the easier exercises as a preparation for confession. . . . But let him not go on further and take up the matter dealing with the *Choice of a Way of Life, nor any other exercises that are outside the First Week*" (Our italics)?

Thus, Fr. Peters' statements not only do not take into considera-

tion Ignatius' words in other sections of the *Exercises* but seem to contradict them.

Hence, we conclude, to consider 169-189 as a closed unit is simply to beg the question. Moreover, as we have seen, the analysis of the terminology used in those numbers, the dynamics of the *Exercises*, and Ignatius' autograph *Directory* prove the contrary.[12]

Forcing the Text

Our study of the main arguments presented by Fr. Peters against the Election has shown that only by forcing the text or by ignoring other passages of the *Exercises* and Ignatius' autograph *Directory* can they be accepted. Consequently we reject as invalid Fr. Peters' whole thesis against the Election. The text does not give any grounds for the claim that most of the Election apparatus is to be used by an exercitant who is not actually making the Long Retreat. Let it be stated, however, before we move to the second part of our paper, that in no instance have we attempted to present all the arguments in favor of the place of the Election in the *Exercises* nor in what way we envision the integration of the Election within the Long Retreat. Our attempt has been much more modest: simply to answer Fr. Peters' main arguments against the Election.

We have considered, however briefly, Fr. Peters' negative arguments, i.e., his arguments against the Election as forming part of the Long Retreat. We think that we have shown that the value of these arguments is extremely questionable. Do his positive arguments carry more weight? If anything, we would say that they are even weaker. Let us see them.

For Fr. Peters the Third Week is "the climax of the *Exercises*" (W. 72). He presents some observations and then continues:

> The conclusion from these points is that they all manifest an approach to a higher degree of prayer. Ignatius is taking the exercitant

[12] "Det operam ut in electionibus, quae fieri debent cum plena voluntatis resignatione, et, si possibile est, cum approximatione ad tertium gradum humilitatis, ut exercitans magis propendeat, si aequale Dei servitium fore videretur, ad ea quae magis conformia sunt consiliis et exemplo Christi. Qui non haberet indifferentiam illam secundi gradus non est quod electionem faciat, sed melius erit interim aliis ipsius animam Exercitiis conformare, donec ad illam indifferentiam pervenerit," MHSI, *Directoria*, pp. 75-77. The quotation is from the Autograph Directory.

> along a new path and is worried lest the exercitant becomes slovenly and careless.

Let us see all his observations.

> The word "midnight" is mentioned in the very title of the first exercise (190) and in 208 it is explicitly mentioned eight times.

If Fr. Peters' next observation is true, then this first observation really is not very significant:

> In 205 Ignatius speaks of five exercises "or fewer," illustrating the principle of variation.

What this has to do with "an approach to a higher degree of prayer" remains to be seen. But even if it were so, we do not see what new meaning it acquires for determining the importance of the Third Week, since this same principle of variation had been enunciated in the First Week: "This is more or less . . . there may be five exercises *or fewer* (72—our italics) and repeated in the Second Week: "If the exercitant . . . not to rise at midnight." (129)

> His term *("persona quae exercetur,"* which in the fourth week will change to *"qui contemplatur")* indicates a bit of a strain, a bit of pressure, perhaps.

As we said previously, to try to find such subtle nuances in Ignatius' terminology about the retreatant is to force the text. At any rate, we do not see the added nuance that the term *"la persona que se ejercita"* acquires in the Third Week. This expression had already appeared in 10, 13, 72, 89, 130, 133 and will appear twice in 325. Whether the expression *"la persona que contempla"* has any meaning different from *"la persona que se ejercita"* remains to be proved. The fact that Ignatius switched to it in the Fourth Week is not proof enough, especially if one considers that this was the same term he used in the second annotation, where he was talking of all the exercises and not just those of the Fourth Week.

> Ignatius treats the preludes *again* as though they were all new to us (204), apparently to insure that no risks are taken, no slovenliness creeps in. Twice he insists on preparatory prayer and preludes, etc.

It would seem that the goal set for the Third Week is not *de facto* achieved because in the Fourth Week we find the preludes treated *again* (219-221), as though they were all new to us. Moreover, in his first note for the Fourth Week (226), he again insists on

the preludes, points and additions. Actually, there is nothing special about this either in the Third or Fourth Week because Ignatius has already done the same thing in the Second Week. Notice that in 226 he proposes the Third Week as the model-structure to be followed in the Fourth Week; in 204 he proposes the Second Week as the pattern for the Third, and finally in the Second Week (119) he makes reference to the First:

> He uses the word "mystery" more than he did in the second week (Note the change in terminology between sections 290-298 and 299) because communion with the divine seems to be in his mind.[13]

Mystery

We have found the word *"misterio (s)"* 25 times in the book of the *Exercises* (19, 127 bis, 130 bis, 162, 206 bis, 208 bis, 209 ter, 226, 261 ter, 290-298). A closer analysis of these texts shows that for Ignatius "mystery" stood for any event in Christ's life. Thus he says in 130: "The sixth [addition] will be to call to mind frequently the mysteries of the life of Christ our Lord from the Incarnation to the *place or mystery* I am contemplating [our italics] (*lugar o misterio*). The Vulgate, the *Versio prima*, and the *textus Fabri* translate *"locum."* In the Third Week we find parallel passages: 206 "Rather I will rouse myself . . . down to the mystery of the passion upon which I am engaged at present." Again in 209: ". . . there should be five exercises each day and in each exercise a distinct mystery of Christ our Lord." Consequently, Ignatius will use the word mystery (-ies):

a—when talking of an event or events in Christ's life without any further specification (19, 127 bis, 130 bis, 209, 261);

b—when talking of the events of Christ's life pertaining to a week but without any further specification (130—2nd Week; 206, 208, 209—3rd Week; 226—4th Week).

c—when talking of a series of concrete events in Christ's life (162, 290-298).

Hence the reason for "the change in terminology" is not "because communion with the divine" is in Ignatius' mind but because he is

[13] This change in terminology is evidently a reference to the titles of the contemplations.

putting under one contemplation several events, while in each other contemplation of the "Mysteries of Christ's Life" (261-289, 299-312) he considers only one single event.

At any rate, if Fr. Peters' reason for the change of terminology is correct, why does Ignatius use the word *"misterio"* only twice in 208 when he is presenting, arranged for each day of the Third Week, the same matter he presents in 290-298? It would seem that there would be more reason to use the word here in the body of the Third Week than when he is giving all the points on the life of Christ in 261-312. Again we may ask, if the reason for using the word *"misterio"* is communion with the divine, why doesn't Ignatius use it in 299-312 when presenting the contemplations for the Fourth Week? It would seem that *a fortiori "misterio"* should be used in the Fourth Week.

> The first three points are more or less skimmed over, and three new points are added to combat our reluctance to suffering.
>
> The first exercise on the Supper is just transitional; we find that the points are briefly covered (194) and then considerations are added (195-197). In 192, the second prelude, *"videre"* is dropped.

Whether the last two observations prove Fr. Peters' thesis we leave to our readers to decide. We just want to mention that we do not know what text Fr. Peters is following when he says "in 192 *'videre'* is dropped" because the autograph has *"viendo,"* i.e., to see, while the Vulgate has *"considerando"* and the *Versio prima "considerare."*

With the exception of his observation on the colloquy which we shall consider now, we have presented to our readers all the observations which Fr. Peters claims "manifest an approach to a higher degree of prayer." We think we have demonstrated that we have a right to disagree.

Fr. Peters finds "some slight indication of this same tendency" in the colloquy:

> Ignatius uses the Spanish word *"razonar,"* "to talk over motives" (199) in place of the Spanish *"hablar,"* "to talk over," which he had previously used. Likewise the matter of the colloquy is not merely *"iuxta subjectam materiam,"* i.e., not just about the cross and passion, but 1) temptation or consolation, 2) desire to have this or that virtue, 3) grace to dispose myself this way or that, 4) petition for grief or joy according to the subject matter.

The indication Fr. Peters finds in the use of the verb *"razonar"*

instead of *"hablar"* must be very "slight" indeed because in the colloquy of the second exercise of the First Week we find the same verb already used (61).

Fr. Peters had said before: "The colloquy is explained (199) as though we weren't already acquainted with it. But now we are to talk over *motives*, to petition *dispositions*" (italics in text). We have to admit that when we compare the instructions given for the colloquy in 199 with those given elsewhere (54, 71, 109), the consequences that Fr. Peters derives from the small nuances simply escape us.

Eating

As we said before, Fr. Peters attaches great importance to the Rules for Eating. He expresses himself as follows:

> . . . the rules for eating are brought in here, not as a mere penance, but as a means to contemplation and a high prayer in practical, everyday matters. They are a general set of principles to be applied elsewhere, as well. Thus the third week is not a time of more confirmation of previously made resolutions, but the climax of the retreat where we are taught to combine a high degree of prayer with daily practical actions, including such actions as eating. (W. 74).

We do not think that the Rules for Eating refer directly to the Third Week at all. Penance is certainly in keeping with the Third Week, but are the Rules for Eating rules of penance or rules of temperance? They are rules of temperance, as will readily be seen if we compare their wording with that of the small treatise on penance (82-87). 83 says:

> The first kind of exterior penance concerns eating. In this matter, if we do away with what is superfluous, it is not penance, but temperance. We do penance when we deny ourselves something of what is suitable for us. The more we do this, the better the penance, provided only we do no harm to ourselves and do not cause any serious illness.

If we read carefully the Rules for Eating we will see that only once does Ignatius speak of retrenching from a "sufficient diet" *(cuanto más hombre quitare de lo conveniente)*. Even here, the goal is not the same as in 83, but the attainment of moderation. Hence we conclude the Rules for Eating are not rules for penance but for temperance, as their title says: *"Reglas para ordenarse en el comer"* (Rules for due order in eating, 210).

Can we say that these rules are in the spirit of the Third Week? No, especially if we observe that in 87 Ignatius gives as one of the three reasons for making exterior penances "to weep much because of the pains and sufferings of Christ our Lord." If "in the Passion it is proper to ask for sorrow with Christ in sorrow, anguish with Christ in anguish, tears and deep grief because of the great affliction Christ endures for me" (203; cf. 193, 195, 197, 206), then the Third Week demands penance, not temperance, because: "in the observance of the tenth Additional Direction, the exercitant must conduct himself as the mysteries he is contemplating demand. Some call for penance, others do not" (130). Consequently these rules are not for the Third Week, i.e., for now, but for the future (*para adelante*). After all, isn't this what their full title says: "*Reglas para ordenarse en el comer para adelante*" (Rules for due order in eating for the future, 210)?

What is this future? The immediate future is the Fourth Week which is about to begin and during which "instead of penance [the exercitant is] to attend to temperance and moderation in all" (229). What objection could there be in understanding by the word "future" the time after the retreat as well?

St. Ignatius could have put these rules somewhere else, e.g., as he put the Rules of Discernment for the First and Second Weeks toward the end of the book. He decided rather to put them at the end of the Third Week as a preparation for the Fourth. Consequently no proofs for Fr. Peters' interpretation of the third week can be derived from these rules.[14]

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[14] In our opinion that the rules for eating do not refer to the Third Week directly but to the Fourth we are following Calveras, EDD footnote to #210 and Jaime Nonell: *Los Ejercicios Espirituales*, Manresa, 1896, p. 371. The close association of these rules with the Third Week, especially with the Last Supper derives from Fr. Roothaan: *Exercitia Spiritualia*, Roehampton, 1881, p. 109 footnote: "Videntur hae Regulae a S. Patre hoc loco positae, occasione primae contemplationis huius tertiae hebdomadae, de Christi Domini Coena (vid. Reg. 5)." However, Fr. Roothaan is the first to admit that "Certe enim hae Regulae non magis ad hanc tertiam hebdomadam pertinent, quam ad totum Exercitiorium tempus, imo vero etiam ad omnem vitam nostram." (*loc. cit.*) et Cf Roothaan: *Adnotationes Spirituales*, Hagae-Comitis, 1891, p. 321). It is interesting to see how, e.g., Coathalem: *Ignatian Insights* (trans. by Charles J. McCarthy) Taichung, 1961, pp. 205-206, tries to find a convincing argument

A final argument, and for Fr. Peters a very important one, is presented to prove that the Third Week is the climax of the Exercises:

> The first exercise is transitional and introductory to the third week. In the second exercise we must notice the preamble (200-202). The word "composition" is dropped because "composition" has already taken place. . . . Everything is in the present. The exercitant, composed within the mystery already, discovers no new horizontal dimensions . . . (W. 74).

Composition

Even though we think that Fr. Peters' interpretation of "composition" runs completely counter to all the evidence from the contemporary translations of the *Exercises*, we will suppose nonetheless, for the sake of argument, that his interpretation is correct. Does it follow that "The word 'composition' is dropped *because* [our italics] composition has already taken place. . ."? We do not think so. We shall present only two reasons.

One could adopt Fr. Peters' understanding of "composition" and still hold that the reason why the word "composition" is not used in 202 is because by now (Third Week) the word "composition" has become unnecessary. The retreat master knows perfectly well what Ignatius means when he writes "*ver el lugar*" (to see the place) in 202.

It is our opinion, however, that the reason why the word "composition" was omitted in 202 is a purely stylistic one. An analysis of the preambles to the meditations and contemplations throughout the *Exercises* shows that, although the phrasing tends to be stereotyped, nonetheless some variations of sentence structure do occur, e.g., the History (first preamble for the Second, Third, and Fourth Weeks):

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which may justify the inclusion of these rules in the Third Week.

The Directories generally say that they should not be presented unless the retreatant has to make the reform. Interestingly enough they do not say that these rules should be explained in the Third Week but before. The official directory says that they can be presented not only during the Third Week but before. This fits in with the interpretation we have given both as far as their goal (order) and time (future). For the pertinent documents, cf. MHSI; *Directoria*, especially p. 320, footnote 187.

111, 137, 150, 201, 219 "First Prelude. This is the history" *(El primer preámbulo es la historia . . .)*

102, 191 "First prelude. This will consist in calling to mind the history" (our translation) *(El primer preámbulo es traer la historia . . .)*

Do we have to find any special reason for the addition of the verb "*traer*" ("to call to mind") in the first contemplation of the Second and Third Weeks? Following Fr. Peters' principles, a case could be made for this change in the wording of the first preamble at the beginning of the Second and Third Weeks.

Petition (second preamble of the First Week; third preamble of the Second, Third, and Fourth Weeks)

48 "The second [preamble] is to ask God our Lord for what I want and desire."

55, 65, 104, 139, 152, 193, 221 "The second [or third] preamble is to ask what I want."

After the formula "To ask what I want" comes the specific grace Ignatius wants the retreatant to ask in each meditation or contemplation. However, we have found one instance where the formula has changed somewhat:

91 Meditation on the Kingdom: "The second [preamble] is to ask for the grace I want" (demandar *la gracia* que quiero, instead of demandar lo que quiero, followed by petition itself) (our translation and our italics).

Again we ask, do we have to look for any other reason for this change than a stylistic one? Moreover, what reason could explain the fact that in the *Contemplatio ad amorem*, and only there, Ignatius uses a different verb: "*El segundo* [*preámbulo*] *pedir* [to ask] *lo que quiero*"? (233)

Now we ask, if Fr. Peters has made so strong a case for the omission of the word "*composición*" in the second contemplation of the Third Week, how does he explain the changes in the other preambles we have just shown?

Moreover, on the hypothesis of Fr. Peters, how can one explain the discrepancy between the *Autograph* and the other contemporary texts of the *Exercises*?[15]

[15] Unfortunately, Re is not of much help one way or the other. Here is what it says:

"Secunda meditatio
Haec potest fieri media nocte
A coena usque ad hortum inclusive."

Fa.: "2m [understood *praembulum*] erit *compositio loci* a monte Sion ad vallem, . . . et figuram."
Vu.: "2m [understood praeambulum] est *pro construendo loco,* viam intueri . . . depingendum."
Ve.: "Secundum [understood praeambulum] est *compositio loci,* que hic erit . . ." (our italics)

Once again our analysis leaves Fr. Peters with a dilemma: either he must reject the *Versio prima* which, according to his own words, he cannot do,[16] or he has to find another explanation for the omission of the word "*composición*" in 202.

But once more, just for the sake of argument, let us suppose that there is perfect agreement between the texts. Can Fr. Peters' argument from the omission of "*composición*" in 202 be accepted? We do not think so. One would expect the "composition" achieved in the beginning of the Third Week to be a permanent thing, at least while the retreat lasts. Hence, if the reason for the word not appearing in 202 is that "composition" has already been achieved, *a fortiori* one would expect the omission of the word in the Fourth Week as being unnecessary. But, is this the case? In 218 ff, the apparition of our Lord to Our Lady, we find the first detailed explanation of a contemplation after the Second Contemplation of the Third Week (200-207). In the second prelude we find (220) "The 2nd, composition, to see the place." Moreover, in 226, when giving directions for the entire Fourth Week, Ignatius states: "*The preludes will be the same*, but adapted to the matter being considered." (our italics) After this there is only one contemplation presented in detail: the *Contemplatio ad amorem.* Here again, now in the first prelude we find: "composition, which here is to see. . . ." (232) (our translation).

If the "composition" was achieved in the Third Week and this was the reason for the omission of the word in 202, why does the word creep in again? Again we ask, was the "composition" achieved in a permanent manner or not? If it cannot last till the end of the retreat, then it is a very meagre fruit. . . . If it was achieved, what is the word doing here?

In conclusion, we do not see the value of Fr. Peters' subtle argu-

[16] "We should rightly take the *versio prima* together with the Spanish autograph" (W. 16).

ment in favor of the Third Week derived from 202, especially in view of the fact that it rests on the very slippery basis of the omission of one word, when everything can be explained stylistically.

Fr. Peters claims that his approach to the *Exercises* represents a "fourth trend" (W. 2-3) in contraposition to the "trends" represented by such outstanding exponents of the *Spiritual Exercises* as Danielou, Karl and Hugo Rahner, Iparraguirre, etc. One would reasonably expect a very solid justification for this departure. It is the claim of Fr. Peters that his main proofs lie in the text. Moreover, in an informal question period held at Woodstock after the community retreat (September, 1964) he said that his conclusions are philologically justifiable. Hence the point at issue is the way that Fr. Peters uses the text to prove his interpretation. We therefore prescind from the affinity which his notions might have with a valid metaphysical interpretation of some of the aspects of the *Exercises*. In our present article we have submitted Fr. Peters' major textual arguments to a careful scrutiny. We think we have demonstrated that his understanding of the text did not pass our test. In summary the following represent the main deficiencies. His arguments:

> *force the text: re:* the typical and atypical terminology of the Long Retreatant; the new treatment of the preludes in the Third Week; use of the word "mystery"; *"razonar"* used in the colloquy (199) instead of *"hablar"*; etc.
> *beg the question: re:* the presupposition that 169-189 can be considered as an isolated unit;
> *are gratuitous: re:* the reason for the omission of the word "composición" in 202.
> Moreover, Fr. Peters' arguments *contradict Ignatius' Autograph Directory: re:* the Assertion that the third time of Election is not proper to the Long Retreat;
> *clearly misrepresent the function of the rules for eating.*

Although Fr. Peters has given us some indication in regard to his methodology of interpreting the *Exercises*, namely, that interpretation demands reference to Ignatius' life and other writings as well as the text itself, still it is not clear in the concrete how he has worked with this material. He indeed claims, as we said in the

introduction, to consider for his interpretation not only the text of the *Exercises* but the life and writings of Ignatius. But is this what he has done? Not only does he *de facto* limit himself to the text to the exclusion of other Ignatian documents, but within the text itself his interpretation is quite arbitrary at times. Moreover, he is not always following the *Autograph* as he says.

We await the publication of Fr. Peters' book. It is our hope that through a more integrated presentation of his methodology he will provide more light as to the source and the strength of his rather striking interpretation of the *Spiritual Exercises.*

We expect also that some of the difficulties we have brought up in this paper will have been foreseen by him. We are in dire need, it is true, of a revitalization and adaptation of the *Exercises* to the twentieth century. It has been undoubtedly from this awareness that Fr. Peters has undertaken to study and interpret the *Exercises.* But despite the indubitable value of Fr. Peters' interpretation as an incentive to the modern Jesuit to consider afresh the *Exercises*, we think it should be said that the textual proofs he has presented so far, and which we have examined in this paper, cannot be accepted.

* * *

ABBREVIATIONS

AHSI	Archivum Historicum Societatis Iesu. Rome.
CBE	Collection de la Bibliothèque des Exercices. Enghien.
EDD	Calveras, Ejercicios, Directorio. Documentos, Barcelona, 1958, 2nd ed.
Et	Études. Paris.
FN	Fontes Narrativi de Sancto Ignatio. Monumenta Historica S.J., Series 4, ed. 2, Scripta de S. Ignatio. vol. I, Narrationes Scriptae ante Annum 1557, ediderunt Dionysius Fernandez Zapico et Candidus de Dalmases, Roma, 1943.

MHSI Monumenta Historica, S.J., Series 2. Exercitia Spiritualia Sancti Ignatii de Loyola et directoria., Madrid, 1919.

MHSI Directoria. Directoria Exercitiorum Spiritualium (1540-1599). Edit Ignatius Iparraguirre, S.J., Roma, 1955.

Mnr Manresa, Madrid.

OC Ignacio Iparraguirre-Cándido de Dalmases, *Obras Completas de San Ignacio de Loyola*, edicion manual, BAC., 2nd ed., Madrid, 1963.

RAM Revue d'Ascétique et de Mystique. Toulouse.

RcSR Recherches de Sciences Religieuses. Paris.

PARISH MISSIONS AND THE JESUIT MINISTRY (II)

In an age of competition,
the parish mission must compete

N. John Andersen, S.J.

PART II: THE MISSION ITSELF

So far this study has concerned itself with the parish mission as a Jesuit apostolate. Now the mission itself will be the focus of attention. In describing some of the circumstances and the material of the mission, perhaps an understanding of its working and its goals will be obtained. This will give a deeper understanding of the ministry itself, and also point up some of its problems and potential as a Jesuit work.

Point Of Departure

The question is raised concerning the general decline in mission attendance. Although Fr. L. Kreuzer (Ore.) reports an increase in attendance during the last ten years, only four other missioners saw no significant change either in growth or decline. The majority admitted that missions attract fewer people each year.

But before taking this opinion as a confirmation of a rather popular attitude that "missions are dying," it will be well to consider the causes and circumstances described by the missioners in explaining the present situation.

NOTE: We regret the misspelling of Father Andersen's name in the Winter issue; the present spelling is correct.

Social And Cultural Changes

One of the major reasons offered—several times exclusively—by the majority of the missioners for the decline in mission attendance is the new tempo of the age. Ever since World War II the numbers of people attending missions has increased proportionately to the overall growth in population, but according to percentage there has been a decline.

Fr. Flanagan (N.E.) suggests that the circumstances of the war itself had much to do with the early decreases. The blackouts or dimouts necessitated for public security caused many women to stay at home. Many of the younger generation who grew up during these years simply never got used to the mission exercise. And, continues Fr. Flanagan, this in great part explains the conspicuous absence of younger people at current missions. The mission tradition, in many areas, died out in the Forties.

Then the postwar era introduced a world of new inventions and recreational opportunities. While most of the missioners advanced TV as a major obstacle to mission services, it would seem that it is rather a symbol of the many advances and varied commitments that cut into the Catholic's daily life in this progressing age. Entertainment opportunities invite the average American to find recreation in his own living room or in the unlimited conveniences mushrooming in every geographical location. And several missioners mention that today one must attract many Americans with a smattering of sophistication, reflecting the signs of status and the cult of materialism.

Added to this complex world of entertainment are the jammed highways from which many seek refuge in the quiet of their homes. Others are involved in employment schedules that make regular evening attendance at a mission impossible. In the big cities there is also a real peril associated with the darkness of evening. Many missioners report that people fear stepping out into the night because of the common occurrence of robbery and attack.

All of these changes in the American culture indicate something more than evidence that many "are not interested in salvation" as two missioners mention. It challenges the validity of evaluating the present status of missions by the number attending at all. If the pattern has changed, it is not necessarily a sign that "missions are dying" when parishes register a decrease in attendance. It is rather an indication that nothing in this sociological pattern is going to draw as many people as similar programs in the past. It is an age when other commitments compete for the laymen's time and energy.

Fr. C. Suver, a former missioner and presently a pastor in Spokane, Washington, sums up:

> About 15 years ago how many bowling leagues were there? How many favorite TV programs? How many bridge clubs, poker clubs, night shift workers, and working wives? I don't care what you put on—a mission or anything else—you're going to get fewer people to turn out for it. There's just too much going on!

An unrealistic judgement, therefore, flows from comparisons in attendance at missions fifteen or twenty years ago with the numbers turning out today. One could make the same kind of discouraging contrasts about other religious services that are traditional in the Church; the result would be about the same. But granting the change in social and cultural patterns, one can ask whether or not attendance that can draw 30% to 40% of the adult parish is not rather a sign of the continued drawing power of the parish mission.

The major problem, then, of the current parish mission is not so much an attempt to gain 100% parish attendance as "in the old days" but rather by the selection and use of effective means to win a good representation of the parish. In an age of competition, the parish mission must compete. This brings up another aspect of this ministry—preparation and follow-up.

Preparation

In studying this area of the parish mission, the true nature of the parish mission stands clear. It is a parish function, a parochial spiritual exercise. The missioners' work depends upon the parish and must work within the framework set up by it.

The preparatory work of the missions themselves is limited. Some time before the mission opens—ranging from three months to several weeks before—the missioners send an outline of suggestions to the pastor. They include everything from pictures, and posters, to a list of hints on how to awaken in the parish a "mission-mindedness" through all available means. Sometimes they contact the Catholic and secular press personally. Occasionally they will appeal directly to the nuns asking them to talk up the mission among their students who in turn work on their parents. Other than this, they can do little. "We cannot galvanize a parish into receptivity," states Fr. Flanagan, "through an eight or ten minute pep talk the Sunday morning the mission begins." The visiting missionary comes into a strange parish. The congregation that greets him depends upon the preparation made by the parish itself.

The early preparation, of course, rests primarily on the pastor and his curates. "The pastor makes the success of a mission turnout," judges

Fr. McIntosh (Cal.), "for he has to drum up the business. If the crowds fall off *after* the mission begins, then it is our fault; but we can do little to determine the initial turnout."

When the pastor considers the mission as an important event in the spiritual renewal of his people, he prepares for it and successful attendance follows. Some pastors have set aside two and three sermons prior to the opening of the mission to explain its meaning and its purpose. In some areas they have employed everything from poster-pitches to doorbell campaigns. Aided by the various organizations, they have contacted individually the members of the parish and invited them to make the mission. Sometimes this is done in conjunction with a parish census. They have provided baby-sitters for couples who otherwise could not attend. They have arranged transportation for those in need. The preparation itself appears to have become the beginning of the parish renewal. When the mission opened, the churches were filled.

But unfortunately many priests have failed to stir up the necessary interest in advance. As one missioner put it, "If the priests are indifferent to the mission, so too will the people be." In many cases, the missioners seem to indicate, the missions are not so much wanted as "sponsored" because of the obligations imposed by Canon Law. Little preparation is made by such priests. A short blurb in the Sunday bulletin, an announcement from the pulpit the week before—these have moved few to plan on making the mission. In these cases the missioners greet the faithful few and wonder as they gaze at the vacant pews before them. It is not always the strong attraction of the other events in their lives that draw people away from the mission; frequently it is simply a lack of concern for what is so quietly announced at church. "If the priests would promote the mission with the same enthusiasm as they do a financial drive," laments one missioner, "every mission would be packed."

It is evident, therefore, that the Jesuit missioner depends strongly on the work of the local clergy and the parish itself for the effectiveness of his ministry. In close relation to this dependence on the clergy for preparation is a similar dependence on them for obtaining the fulness of the mission experience—the follow-up.

Follow-Up

The general rule expressed by the missioners is a definite "hands off" policy on any type of follow-up once the mission is over. Reports one missioner, "We were told that when we finished a mission, we were to *leave*; pastors often resent any interference in their pastoral work." The role of the missioner is clearly that of a helper.

Several, however, remark that many priests do not want results

from a mission that will increase their duties. Realizing that the Holy Spirit usually works through his human instruments, they therefore acknowledged the weakness of this dependence on the local clergy for the full fruits of a mission. They indicate that they would favor some kind of follow-up program if manpower were available. At present the missioners in several Provinces work closely with the directors of the Apostleship of Prayer and of the Sodality. These men can build to some extent upon the good accomplished during the mission.

Whatever the missioner accomplishes, then, is restricted to the time of the mission itself. It is interesting to note the means used to establish some carry-over of the mission spirit. In general, it resolves into some kind of exhortation. At the closing service there is usually a talk on perserverence to the good resolutions made during the mission and encouragement to frequent the sacraments regularly. Either at this time or in a separate consideration, attention is also directed to the Apostleship of Prayer as a means of spiritual growth. Finally the congregation is urged to enter more fully into the life of the parish by joining its various organizations.

One missioner says that it is a principal aim of a mission "to give the existing organizations a shot in the arm." Yet only two missioners mention conferences or contact with these smaller units of the parish. Even here it appears that such was accidental rather than intended. "Whenever pastors wish special talks for the good of the Sodality or of the Holy Name Society, we gladly provide."

Some direct type of work with these smaller and apostolic groups seems implied in the 19th rule of the *Operarii*. The rule states that the missioners should make serious effort to find means by which the fruits of the mission may be preserved, considering especially whether some special associations should be established for this purpose or those already existing directed to this end.

When discussing this point, Fr. J. McIntosh (Cal.) sees no reason why some concentration on the parish organizations could not be fit into a parish mission. "A mission can follow almost any schedule," he writes, "so that it would be possible to have, for example, one week geared for the smaller groups with material and approach specifically orientated to them and their work." Such adaptation, of course, would have certain practical problems to be worked out, e.g. perhaps a longer stay in a parish, the question of stipends, and so forth. But it could be done. As a pastor said recently concerning such adaptations, "It's so hard for us to get a missionary that most pastors would agree to almost anything."

Admitting the fact, therefore, that mission attendance will never draw the large percentages of years past, preparation by the local

clergy and the parish itself are necessary requisites for a truly representative turnout. Likewise, the full flowering of the mission depends on the clergy too; at present the missioners leave the parish when the mission is over. The local clergy, therefore, by their interest or indifference will determine ultimately the turnout and also the pastoral care that builds upon or neglects the effects made during the mission.

Secondly, considering the limitations within which the missioners must work, it would appear that whatever renewal and inspiration the missioners can convey to the parish as a whole and through the smaller organizations also will determine to a great extent the lasting value of their mission labor. And in cases where the clergy make little use of the spirit of the mission, the more contact had with the smaller groups of the laity could well be a vital means of preserving the fruits of their mission work. Finally, working under the present plan, the role of the directors of the Apostleship of Prayer and of the Sodality plays an important part in furthering the good begun in the parish mission.

The Mission Itself

A third area must be considered when looking for the ways of making the mission more effective and attractive. As Fr. Curley (N.O.) puts it:

> The prevailing opinion is that missions have gone down. The usual explanation is that life has become so complicated, etc. A few years back they were blaming it on the movies and radio. Now they blame it on TV. In general they say the days of missions are over. Maybe they are, I don't know. Frankly I am more inclined to think that the days of some missionaries and the type of mission they give are over, and have been for some time.

In searching out the causes for the falling off of missions, another Jesuit adds, "Perhaps the want of a different approach by us missioners also can be a part of it."

The Structure

There is no set external structure for a parish mission. The material can be adapted to the need or request of the pastor and his flock, or to the goals of the missioner himself. In the early 1900s, for example, the New England Province directed missions spanning a four week period: one week for married men, another for single men, one for married women, and another for single women. Presently most Jesuit missions follow a fairly set pattern. If the parish is large enough, it is common to have one week for men and another for women, or run the mission twice in a row. Generally there are afternoon sessions for the grade school children;

the high school age usually are invited to attend the regular services.

Whatever the grouping, the series of a mission runs six days, sometimes closing on the seventh. During this period a short instruction is given in the morning after mass, and in the evening two talks usually serve as the core around which prayer, song, and benediction are grouped. One of these evening talks is an instruction on some aspect of Catholic life; the second is in sermon form. At least one province, California, dropped the evening instruction, although one of the California missioners advocates bringing it back.

The missioners conduct the exercises, sometimes alone, sometimes in pairs. Rarely do more than two men conduct a mission. The size of the parish and the availability of manpower determines much of this. When two men work a mission, the only significant change is the sharing of duties, generally alternating the instruction and sermon each night. Within this basic structure the Jesuit mission unfolds.

Spirit Of A Jesuit Mission

Although none of the missioners were precise in distinguishing a Jesuit parish mission from those conducted by other groups, certain characteristics were mentioned. All mission groups stress the Four Last Things, according to Fr. Hughes (N.Y.), and then move into their particular specialties or devotions, e.g. the passion, family, and so forth. Another missioner thought that perhaps the Jesuit missions were not as "tough." In general, the Jesuits were not too sure—many mentioning that they had no knowledge of the approach used by others—what the difference would be, if any. It was generally stated in some way or other—"We give the Exercises."

Just how the mission reflects the Spiritual Exercises of Ignatius, however, remains somewhat vague. The missioners made several comments that give some indication of how they are used in the parish mission. The mission, for example, is an "adapted form of the Exercises." Or, following the "logical" and "psychological" buildup of the Ignatian plan, the mission presents a "solid and orderly" presentation of the "fundamental truths of the faith." Finally, a mission is basically the material of the First Week "according to the 18th annotation of the Exercises."

This annotation contains two basic principles: first, that the material given to the exercitant be adapted to his ability and disposition, and so forth; second, that when the exercitant appears to want nothing more than a certain "peace of soul" or is incapable of entering into the full Ignatian experience because of ability or disposition, then he should be given the material of the first week, basic instructions on the commandments, exhortation to receive the sacraments, and then sent on his

way. This annotation has traditionally been interpreted as limiting in parish missions consideration of the material set down in the second principle.

In general, one could wish for a more explicit idea of the role of the Exercises in the development of the parish missions.

End Of Mission

The purpose of the mission may be summed up generally as the renewal of spirit. As the Rules of the *Operarii* states it: the religious renovation of the place. What this means in the concrete, however, varies greatly according to the missioners' comments. Two men lay the preface for these remarks by stating that every mission will be somewhat different depending on the class and the problems of the particular group. (Considering the almost total dependence on the local clergy for preparation, etc., one might well ask how the missioners can determine this.)

The missioners distinguished between what they call "old type" missions, or traditional, and the "new." The traditional mission has a clear goal: to bring the sinner back to the state of grace, to rouse up the strays, even to contact potential converts. As a result, the "good confession" becomes a paramount goal in the mission. "Be converted and repent" serves as the tone of such an approach.

This type of mission may be "old" but it is not past. When contrasting the work of lay retreats with that of a mission, one veteran clearly indicates that his concept of a mission runs along this line.

> The retreat works for the "salvation of the saved." The stress is on prayer, virtue, how to train one's children, and so forth. But the mission reaches out to the "great unwashed." In a retreat you adorn the temple of God. But in a mission you labor to get people into the state of grace.

From another area, a Jesuit writes that a good confession is a valid end of a mission—"to get sinners back to the practice of their religion." But, he adds, this is not the only goal; one must also labor to rouse the habitually indifferent to a realization of their sad plight and be converted. In such a mission, there are, what he describes, "overtones" for the pious, good Catholics—considerations that help them to solidify their determination to make progress in perfection. Clearly such an approach presupposes an audience made up predominantly of grave sinners and lethargic Catholics.

This "conversion" approach was reflected indirectly by several others. One former missioner, for example, contrasted the material of a mission with considerations taken from the Second, Third, and Fourth weeks of the Exercises. And, adds Fr. McIntosh (Cal.), this atmosphere

of conversion and repentance colors the judgement of many pastors and laymen. Instead of thinking in terms of renewal and dedication, too many associate the mission with a series of exercises aimed at instilling fear, if not love, so that people will be drawn out of sin and into grace. "The thought of many," writes McIntosh, "is that a mission is 'hell and damnation' rather than a refresher course in the faith, a deepening realization of Christ in their lives."

The "new mission" expands the goal. The value of confession is not overlooked. But instead of being the door through which sinners return to the faith, it is seen as a norm by which one can judge the response of the faithful to the grace of Christ. Confession is more a form of sacramental conversation with Christ than a basic conversion to Him.

This attitude fits into the larger scheme of the "new mission." The goal is a "change of attitude" or an affirmation of one's present attitude. It works for one's personal sanctification through a richer sacramental life, and—as only one missioner adds—a growing concern for this salvation of others. By comparison, the end of the "new type" mission is like that of a Jesuit's retreat. Writes one Jesuit from the Missouri Province: "the goal of a mission must go beyond the repentance state and touch the many who need to know a fuller Catholic life through prayer, the liturgy, scripture, and all of this in the middle of the problems of the modern world."

Whether old or new, the concentration is primarily on individual holiness rather than holiness through the community. The religious renovation of the place appears to take place through the religious renovation of the individual.

The Congregation

The orientation of the "new mission" is occasioned by the increasing realization that the capacity and needs of the audience has changed over the years. In fact this aspect raises a serious challenge to the goals of the "old style" mission. Just what kind of people actually make a mission?

When discussing the decline in popularity of the parish mission, one missioner makes a comment that helps answer this important question. The mission draws the *good* but does not attract those who could profit most from it.

> So far as we can ascertain, our Mission Band is effective upon those who make our missions. . . . If you mean to ask, have the missions per se lost their attractiveness for the people, I would make this distinction. For the devoted, good, honest, ordinary people, I think they still have an appeal. For the sophisticated worldlings, for the younger generation

> who hardly knows what a mission is, for the birth-preventing couples who intend to perdure in their practice, for the tired and weary individuals who have to engage in their daily rat race to and from work on our conjested roads, for the luke-warm of all classes—yes, I think that missions are unattractive.

Not only unattractive, but unattended. Such seems to be the judgement of others on this point.

All those who commented, except one, considered the average mission-goer to be a fairly good Catholic. The descriptive words "good, devout, fervent, dedicated, searching" classed the average mission congregation as these men described them. They come to the mission, says Fr. Edward Harris (Mo.) because the mission is the equivalent of a retreat for them. They come to deepen their faith and to increase their fervor. Such people undoubtedly find profit in these exercises.

By contrast, it is interesting to note the type of audience for which the Jesuit missions were first geared. In the early Society, the Jesuits preached these exercises to the ordinary folk who generally had little education and frequently lacked regular guidance and spiritual care by the clergy (cf. Hitz, *To Preach the Gospel*, ch. 3). When the Society began this work in the United States, conditions were about the same. The majority of Catholics were immigrants or of immigrant stock. In religious practice and background the large majority of 19th century American Catholics represented the class described by Ignatius in the eighteenth annotation as *rudes* and *illiterati* in spiritual matters. In 1858, for example, Fr. Damen wrote the General:

> In all these places religion had suffered very severely, several Catholics had fallen away from religion, many had become protestants or infidels.

Fr. Smarius, Damen's companion, said much the same thing in 1864:

> Thousands of Catholics, especially in the most populous of cities, live in complete negligence of their Christian duties and of the sacraments.

And in the rural areas, he continued, there were farmers and laborers who:

> have only from time to time the spiritual succour necessary to nourish the spirit of religion which, like the lamp, is extinguished for lack of saving oil, to wit, instruction and the sacraments. The missions have the effect of making the spirit of faith revive among them and of reawakening the salutary interest which they ought to have in their own souls and in those of their children . . . in nearly all our missions we find hundreds of men and women, self-styled Catholics who haven't been to confession for ten, twenty, thirty, and forty years. One can state without exaggeration that a fifth part of the Catholics who present themselves in our missions are found in this deplorable state.

Such an audience differs greatly from that described in 1964 by these missioners. As Fr. Murray describes them:

> 90% of the people making missions need some inspiration, need to be told that it is worth while to try and live a Good Catholic life. A good confession is definitely to be desired. But so many of our people are making good confessions every month or two, and even every week or so. It is senseless to beat the good people over the head for the sake of the minority of great sinners, who will come to confession anyway if God our Lord is made attractive enough in our sermons.

The goal of the traditional or "old" mission grew out of historical needs and was narrowed by a long-standing acceptance of the interpretation given of Annotation 18 of the Exercises. The first principle stated there, however, concerns adaptation to the capacity and needs, as well as willingness, of the people. Considering the kind of audience that makes the missions in 1964, the goals outlined in the "new mission" seem much more in accord with the needs and capacity of the modern audience.

Means To The End

Although there is a shift of attitude toward a more positive goal of parish missions based on the type of congregation now making the missions, there is little indication of much change in the material and structure of the mission exercises to meet these new circumstances. The second principle stated in the 18th Annotation—confining treatment to material of the First Week and basic instruction on the faith (mainly preparing the congregation for confession)—seems to have limited this endeavor.

Caution must be exercised in judging this area of discussion. Of its nature there is nothing negative in tone about the material of the First Week. As several missioners point out, there is a treasure of dogmatic truth contained in these mediations and the center of attention finally rests in Christ crucified. Two examples of the development of the mission sermons, sent in response to the questionnaire, proved that this matter can be handled very positively and very inspiringly.

It is also worthy of note that when asked about the "hell and damnation approach" to missions, the majority of the missioners did not discuss the *approach* but rather commented on the propriety of treating the subjects of hell, death, and so forth. Their attitude finds summary in a statement by Fr. Murray (Md.), "People today will not take a lot of negativism." It would appear that the caricature of parish missions—bombastic fear-instilling presentations of the "sinner in the hands of an angry God"—plays little or no part in the average Jesuit mission.

Having said this, what material do the missioners treat? All demand

a place for the consideration of the First Week material. The eschatological considerations are essential to solid spirituality, they maintain. Only one missioner fails to qualify this assertion; the others add that there must be a balance between this material and a more positive treatment of Catholic life.

From the sample outlines sent, however, the weight still rests heavily in favor of the "old mission" development. In practice the means to the end still lay strong emphasis on the end of the First Week—contrition and amendment. In this, the "old" and the "new" do not seem to differ.

note: included under "1st Week"; Foundation, sin, hell, death and judgment, confession and/or mercy.

sample	*no. sermons on 1st week*	*other subjects*
#1	4	—then: prayer mercy, love of God mass, communion
#2	6	perseverence
#3	6	holy hour
#4	6	holy hour (if held)
#5	5	Sacred Heart/BVM
#6	5	person of Christ Eucharist/holy hour (Sun.) persever.
#7	4	marriage as state charity knowledge of Christ Sun. perseverence
#8	4	marriage & family mercy of S.H. lessons of Mount Sun. my state in life
#9	3	Kingdom: vocation neighbor thru Church, work sacrifice, end of, passion of Christ glory of resurrection on earth

This same stress on contrition and amendment manifests itself in the material treated in the instructions also. The largest time-allotment centers on confession, general instruction on the essential parts of an integral confession. The remaining considerations deal with some area

of Catholic life. Here too the presupposition appears to be preparation for confession. As one missioner puts it, "we treat the major sins." Several others hold that these moral considerations, even strictly ethical considerations, are the most important part of the mission.

While not denying the need for open and honest discussion of the dangers confronting the layman in the modern world, it would seem that even with the type of audience the missioners describe and the wider purpose many of them propose as the end of the parish mission, in practice the supposition appears to remain that the sermons are directed to sinners and indifferent Catholics needing to return to the practice of their faith.

Sample evening instructions:
note: the first evening instruction considers "how to make a good mission, initial announcements, etc.

sample	*on confession*	*other subjects*
※1	3	vocation marriage Sacred Heart
※2	3	vocation morning offering rosary of reparation
※3	5	business of closing the mission
※4	3	marriage Catholic home life

If anywhere there has been a change to more positive considerations, it takes place in the morning instructions. From the samples submitted, they center almost entirely on helps to positive growth in Catholic life. It would seem that this is proper subject matter for the kind of audience the missioners describe.

The morning instruction raises an interesting question. There is treatment of positive direction in Christian living. But it would appear that it takes second place to a heavy stress on the First Week by being considered at the least favorable time. Only those who are free to attend daily Mass during the mission benefit from this guidance. The smallest number, therefore, are allowed the direction heavily emphasized in these morning talks. Does this not raise a question about the mission structure itself? Are the talks, Mass itself, the positive emphasis, given the primary places they deserve under the present "average" schedule?

Samples: morning instruction.

ℵ1	ℵ2
1. prayer	1. grace
2. sins of tongue	2. sin: mortal, venial; temptation
3. meritorious acts motivated by love	3. Extreme Unction
4. spiritual reading	4. prayer
5. charity	5. Holy Communion; twelve promises of Sacred Heart
6. Blessed Virgin	
7. living faith	6. Service: blessing of babies
ℵ3	ℵ4
1. grace	1. prayer
2. prayer	2. trust
3. virtue; daily examination of conscience	3. abiding contrition
	4. poor souls
4. A. of Prayer; daily sanctification	5. Sacred Heart devotion
5. Blessed Virgin; dedication to Christ	6. Holy Communion
6. the Mass	7. Blessed Virgin
ℵ5	
The Commandments: positive and negative sides.	

Innovation

Some innovations have been attempted. In several provinces the missions have been blended with a Week of Reparation to the Sacred Heart. It was reported from Chicago that many pastors favored this approach because it was more positive in subject matter and had the atmosphere of retreat talks. Fr. Curley (N.O.) sent an outline of his adaptation. Here are the sermons he substituted into his Reparation-Mission:

Sunday: Who is the Sacred Heart—on Jesus Christ.
Monday: We are Members of his Body; we can continue his redemptive work in the world.
Tuesday: Christ died for all men: our place in the world and an invitation to make reparation for sin.
Wednesday: On living the Morning Offering.
Thursday: The Mass.
Friday: Promotion of the Sacred Heart devotion in the parish.

His regular mission instructions, morning and evening, remained the same.

Others suggested a more positive treatment of the traditional material, reaching also into the subject matter of the Second, Third, and

Fourth Weeks of the Exercises; prominent consideration of the various states in life, and some of the social issues of the day that demand Christian involvement.

Only four mentioned any change in the structure of the mission. Missouri reported experimentation with the Sunday Mass Mission, preaching on all the Sundays of Lent. The pastor reported that this approach picked up many of the "hell Catholics" who would not come to a traditional mission. Another had tried an informal approach to the talk on confession; he walked the aisle and gradually moved the silent congregation into dialogue. The same missioner has used the "Question Box" and found it very successful; he reports that it resulted in a fine turnout the last evening of the mission, for people were looking forward to the information. One mentioned an attempt to use a Bible vigil format.

Finally, one missioner, admitting that although hard to schedule, said he would like to see a coffee hour after the services on some of the evenings so that the people and the local clergy could meet. This would help, he thought, to break down some of the "organizational or business-like" atmosphere so frequently associated with the modern parish. It is interesting to note that this was the only suggestion made that reflected explicit concern for communal renovation as well as personal renewal.

Limitations To Innovation

One factor that certainly limits innovation is a lack of understanding of the modern trends in pastoral theology. When asked about the possibility of giving missions some liturgical, scriptural, "Good News" flavor, several indicated they would be favorable to such changes. Some mentioned the difficulties involved: the newness of approach would have to be introduced gradually. Fr. Charles F. McDermott (Mo.) cites the example of a laymen's retreat where such innovations had been introduced. The men petitioned the director to return to the old, familiar way. Such innovations present problems.

In answering this question, the responses generally reflect one of two positions. First there seems to be a lack of knowledge about the new movements (e.g. "How do you fit the 'Good News' into the framework of the 18th Annotation?" "The pastor likes to tell the people the 'Good News'; the missionary comes to tell them the 'Bad News'"). Second, there sometimes appears a lack of integration between the work of the mission and the rest of these trends in Catholic life. Things appear as separate entities.

Granted the objection raised by one missioner—that you cannot do everything in a mission—still there seems little appreciation of the

new movements as elements of Catholic life that are entering into the mainstream of that life. The impression comes through that one should rather have a mission one week, something on the liturgy another, something growing out of scripture a third. Such, of course, is an isolation of parts which are intended to make the whole and to permeate the whole. But this does raise a serious question: in view of the recent trends, especially the decree on the liturgy, can a mission really strive toward the spiritual renovation of a parish and not incorporate these new views into its approach? Can a mission work for the formation of the Ignatian "Man of the Church" without integrating these different mainstreams?

This consideration should not be interpreted as a criticism of the men engaged in this ministry. These movements are still *new*; they are fluid, sometimes rather vague. To expect that the missioners could have already worked these new influences into the parish mission would be to place them well ahead of their times. It rather points out a tendency, or a direction. Also, those who responded to this questionnaire have been engaged in mission work for at least five years. That is five years at least away from formal studies. It is not surprising, therefore, that one former missioner writes that none of the missioners with whom he associated were acquainted with kerygmatic theology or the modern findings in scripture.

It does, however, point up the necessity of proper training and selection of men for this ministry. Without background in the new trends in pastoral theology, one can hardly expect to witness adaptations of mission exercises that will be in step with the changing tempo of the Church's life. If the parish missions open out on new potentialities and even greater challenges than in the past, then the mission exercises must be geared to meet the needs and capacities of the good and fervent Catholics in their search for a fuller Catholic life.

Summary

From the various opinions offered by the missioners there seems to be a lack of proportion between the goals and the audience in terms of the "old mission," and between the material and structure and goal of the "new mission." That this tension exists is evident from the fact that many of the missioners have attempted some kind of innovation to try and make the spirit of the Exercises more pertinent to the modern congregation.

It appears, however, that a traditional view of the mission has long stood on the interpretation of Annotation 18 of the Exercises. This has confined the major efforts of adaptation to material of the First Week;

considering the audience described by the missioners, a mission, it would seem, should be re-evaluated in terms of the first principle stated in that annotation—that adaptation should be made in accord with the capacity, etc., of those making the exercises. If these good and fervent Catholics are the field from which the lay retreat movement and the cursillo draw, then perhaps they are capable and searching for more than is offered in the current mission.

The point at issue, therefore, that rises out of consideration of the mission itself is not a challenge to the validity of the traditional material and structure of the present mission. That this material be treated is uncontested. In view of the audience, however, the question would rather seem to center on whether there is not room for something more, for an Ignatian *magis*—a mission in which both structure and material would be better geared to the needs and capacity of the majority of the congregations attending the modern mission.

PART III: REFLECTIONS AND CONSIDERATIONS

When one begins to reflect on the various aspects of this ministry that have been discussed here, several points stand out rather clearly.

First of all, one begins to realize that the current statement about "Missions dying" is oversimplified. They have not outlasted their value as an instrument of spiritual direction for the modern Catholic congregation. If anything, the present stress on the role of the laity in the Church opens up new potential for this work, the spiritual direction and inspiration of thousands who will possibly never have the opportunity of making a closed retreat or a similar program of spiritual renovation.

The mission has not ceased to attract the Catholic population. If the attendance at parish missions is considered within the total framework of the modern social and cultural patterns, they are seen to continue to be one of the greatest drawing attractions of Catholic spiritual life. But, like any other activity in this age, the mission must compete with other programs and committments that busy the lives of the modern American. "Selling the mission," therefore, both through effective parish preparation and attractive mission content and presentation should be considered as necessary for promoting this work as retreat leagues and school alumni associations are for promoting their works.

Secondly, because the mission is no relic in church history, it must experience its own *aggiornamento*. It must be rethought and examined so that during the short period of the mission, the missioners can achieve the greatest possible results. This would suggest a closer examination,

perhaps, of the potentialities involved in an approach that would make specific contact with the apostolic organizations within the parish as well as the parish as a larger unit. Such would possibly guarantee a richer carry-over of the mission spirit and renewal, regardless of the stance taken by the local clergy.

And considering the kind of audience which predominates at the modern mission, the goal of the mission and the means used to achieve those ends might need clarification. While admitting the value of the First Week of the Exercises, one wonders if at present the missions are geared to meet the needs of the "good and fervent Catholics" making the mission.

Thirdly, if the Society continues to maintain this ministry, then serious consideration should be given to a program of training which would prepare younger Jesuits for this work. This study itself bears witness to the need of such a program. And if the missions—and the lay retreat movement—are valuable and worthy of the labor of the Society, then the men assigned to this ministry should be prepared to engage in it.

This, however, demands more than vague suggestions that the Society give this work "more trained men." In this study questions have been raised that depend largely upon the missioners themselves for answers. They possess the firsthand experience of the problems and needs of the parish mission. If this ministry has declined as a Jesuit apostolate, much of the blame rests on their shoulders. If it is to expand and meet the growing needs of the laity, it is also their responsibility to outline and mold a more effective mission program and suggest the best means for preparing men to enter this work.

But the missioners alone cannot accomplish this. It would be hoped, therefore, that Provincials would be concerned enough about the future of this ministry to call together the missioners to begin this planning. Other works of the Society consider it necessary to sit down and discuss their mutual problems and to pool their resources. These missioners, who have had to enter this work with the spirit of frontiersmen, should have the opportunity to lay the foundation for specific training of their successors. If the parish missions are to meet the needs of the time, integrating the work of this ministry with the modern trends in Catholic life, the day of the self-made missioner should pass into the era of men professionally trained for the purpose of adapting the spirit of the Exercises to these particular apostolic needs.

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THE IGNATIAN SURVEY: 1964

Edited by: JOSEPH J. FOLEY, S.J.

Contemplation on the Incarnation

St. Ignatius used the contemplatio *in his Spiritual Exercises as a means of engaging the exercitant personally in the dialogue of salvation history. Father Stanley here offers such a contemplation on the Incarnation, based on the Prologue of St. John's Gospel.*

"Contemplation on the Incarnation," David M. Stanley, S.J., *Theology Digest*, XII, 4, Winter 1964, 275-286. (Originally given as a conference at St. Mary's College, St. Mary's, Kansas, April, 1964.)

CONTEMPLATION, which makes its appearance in the Second Week of the Spiritual Exercises of St. Ignatius, has as its object the episodes recorded in the Gospels. The divine revelation as preserved in the Scriptures is a dialogue between God and man. Ignatian contemplation is the chief means employed in the Exercises to engage the exercitant in that portion of the ongoing dialogue of salvation history contemporary with himself, in which he has a role to play. By situating myself prayerfully in the world through the contemplation of the episodes proclaimed in the Gospels, I shall learn to take my appointed place in the twentieth-century sector of sacred history.

Historia (Points) of Incarnation Based on Prologue of John's Gospel

The prologue of John's Gospel has two movements: the first, describing God's inauguration of the dialogue between himself and the human race (vv. 1-14); the second (vv. 14-18), depicting man's response, his return to the Father, in the Incarnate Son. The announcement of the Incarnation itself is placed so as to form the hinge between the two main segments. Salvation history moves in a circle: from God, into history, back to the Godhead.

Threefold Entrance of the Word

The Word came first in creation. "All through him came into being: apart from him not one thing came to be." But this first coming of the Word, the Evangelist ruefully concedes, was not an unqualified success,

despite the fact that the Word was the "genuine light." The Word, the genuine light, "was present in the world—the world was made by him—yet the world did not recognize him." The divine Word uttered at the creation of the universe, which continues to be spoken in the very preservation of all creatures, went unheeded.

And so the Word came a second time, in a more positive fashion. God attempted to open the dialogue with man in a more personal way. Yet, even this new entry of the Word which included the divine involvement coming as the Law of God, *torah*, to a particular people did not gain acceptance.

John then turns to the third and final entrance—God's Son as the Incarnate Word. The Word of God became man: "he pitched his tent among us and we have beheld his glory. . . ." Glory in the technical Old Testament sense signified the tangible, sensible manifestation of God's protective presence among his people. In the Bible "glory" means a theophany. In the Incarnate Word we have the ultimate theophany. I wish, by contemplation, to insert myself into this picture, into this history. I wish to discover this "glory" in my twentieth-century situation. I ask why the Word, the Son of God, became man. I begin to see that it was to save me, quite simply, from myself. For I am not, naturally speaking, because of egotism, concerned to save myself from myself. Jesus Christ entered human history to save me from the fate of being natural, of being helpless, of being useless—even to myself. He came to give a supernatural "solution" (that is fundamentally what redemption or salvation means) to my own human life, to liberate me from myself.

Salvation Through Limitation

The Word did not become *homo in genere*. He limited himself. He belonged to a particular race, a particular period of history, and a particular geographical sector. He chose to become man, not a woman, and thereby excluded himself from a whole special area of psychology and experience. The Incarnation involved a limiting. These very limitations save me, provide a solution for my twentieth-century life. Because "the Word became a mortal man" and because he knew limitation, he needs me. In my world of today the gospel must be preached. This is *my compositio* in the mystery of the Incarnation. This is where I fit in. My life, my era become part of this history of salvation.

The first half of the Prologue to the Fourth Gospel reached its climax in the announcement, "The Word became a mortal man; he pitched his tent among us." The second half of the poem provides us with an insight into the contemporary significance for the present-day Christian of the earthly life of Jesus. The author accomplishes this purpose by showing

how this unique life of the Word of God actually means the establishment of the New Covenant. The two most meaningful moments, as a reading of the Fourth Gospel will reveal, are the Incarnation and the "glorification" of Jesus—that is, his death on the cross.

Key to Johannine Christology

The key to Johannine Christology lies in his assertion that "the Word became flesh" (*sarx*). For John *sarx* signifies what is human or creaturely, in contrast with the divine—without, however, (as in St. Paul) connoting sinfulness. The Word became *sarx* in order to give men his *sarx* as food, since it is only through this living flesh of the Word of God that Life may come to mankind. "And this Bread which I shall give—It is my flesh (*sarx*) (given) for the life of the world" (Jn 6: 51 b). For St. John, in short, the purpose of the Incarnation is basically eucharistic. John (in contrast to the Synoptics who present the Lord's Supper as the inauguration of the covenant) depicts the Incarnation as the inauguration of the New Covenant.

"And we have beheld his glory"

When John describes the Incarnation as a "pitching of his tent among us," he is, no doubt, thinking of the last chapter of the book of Exodus (Ex 40: 34-35) where we learn that after Moses built the tent of meeting or reunion God came to take possession of this primitive sanctuary. Thus we may say that through the first Covenant almighty God became a divine camper. "Yahweh chose, as Israel's God, to live under canvas!"

The technical term, "glory," in the Old Testament indicates a theophany, the manifestation of God's protective presence with his covenanted people. In the Fourth Gospel, the miracles of Jesus are termed a manifestation of *his* "glory," a first approach to his perfect revelation of God through his self-revelation (cf. Jn 2:11; 11:40; 12:41). This is why the author of the Fourth Gospel prefers to call Jesus' miracles "signs," rather than "wonders." In his view, they function primarily as symbols of a deeper, hidden divine reality. And they are symbols, because they are Jesus' *doxa,* that is, an external sign—to the eyes of faith—of God's presence in Christ. But perhaps the most striking and certainly the most characteristic view of John is that the ultimate revelation, the final *doxa*, the definitive glorification of Jesus, begins, not with the Resurrection as with other New Testament authors, but with his Passion. The Passion inaugurates, in Johannine theology, Jesus' complete self-revelation. And so it signifies the initial phase of his glorification. It means also the first step in his exaltation. Jesus' Passion, for John, includes these two ideas: It is "glory," in the sense of revelation; it is also a "lifting up," because, as Jesus enters the Passion and mounts the cross, he

begins, both for himself and for mankind, that last journey home to God, through which man's salvation is once for all realized.

This "glory" that Jesus possesses is a result of the same two qualities which designated Yahweh's activity as Israel's Old Testament covenanted God: *misericordia* and *fidelitas*. John asserts that just as Yahweh benevolently, gratuitously initiated the Old Testament covenant and honored it by keeping his part of the agreement, these same qualities (*misericordia* and *fidelitas*) are now incarnate in their fullest divine reality in the Word become flesh and blood.

Significance of Covenant

The covenant formed the very basis of Israel's life as a people. It was a living reality, a pattern of her everyday life. By employing this theme of the covenant in the second half of his prologue, the author of the Fourth Gospel wishes to tell his readers that the Word of God become man has somehow assumed to himself all human institutions. He has given them a part to play in the divine economy of salvation. In fact, John insists that the material components of creation have, in consequence of the Incarnation, been assigned a role in mediating God's definitive self-revelation. The Incarnate Word who embodies all that was significant in the ancient covenant is both our redeemer and the revealer of the invisible God. The activity by which Jesus redeemed us is at the same time a revelation of his Father and the fulness of the covenant qualities of gracious condescension and fidelity.

It is the moment of Jesus' death, his "handing over the spirit" (Jn 19:30) which is the supreme "hour" of his exaltation, his glorification. The New Covenant is maintained by the exalted Word Incarnate in the glory of the Father. The Christian sacraments prolong those gestures of mercy, and power, and loving condescension which characterized the earthly life of Jesus Christ.

Return to the Father

John concludes his ode by carrying us back with the glorified Word Incarnate "to the bosom of the Father." The Prologue ends where it began, with the life of the Father and the Son in all eternity. Man's way to God is through him and the Incarnate Son of God has now become our interpreter of the Father who remains unseen.

Validation of Ignatius' Contemplation

The Word Incarnate has been for us the final manifestation of the eternal Life of the Godhead. This basic and crucial tenet of the Christian faith provides the fundamental validation of St. Ignatius' conception of the "contemplation" in the Spiritual Exercises. If during the earthly

life of Jesus his disciples were led gradually to commit themselves and their lives to him as Master, and if with the coming of the Pentecostal Spirit, they saw him as the Son of God, I too, by contemplating the scenes of the Gospel with the eyes of Christian faith, can learn to play my role as an apostle, a disciple of the glorified Lord.

JOHN A. WALSH, S.J.

Cardoner in the Life of St. Ignatius

St. Ignatius tells in the Autobiography *of the unparalleled character of the illumination he received at the river Cardoner. What was the nature of this illumination? What was its content? And how can we reconcile the divergent accounts of this experience as found in the writings of Ignatius himself, Laínez, Polanco, and Nadal?*

"Cardoner in the Life of Saint Ignatius of Loyola," Leonardo R. Silos, S.J., *Archivum Historicum Societatis Jesu,* 33, Jan.-June 1964, 3-43.

ON IGNATIUS' OWN TESTIMONY Cardoner was in some sense unique, forming the summit of his education and providing a fundamental lesson which was to remain the guide for his whole life.

But the student of Ignatius is hard put to determine the content and nature of this illumination or to understand the precise reason for its centrality in Ignatius' life. The problem is heightened by the discrepancies which have long been felt to exist among the chief commentaries on this event: those of Ignatius himself, Laínez, Polanco, and Nadal. Nadal's insistence upon the relation between the Cardoner experience and the founding of the Society of Jesus presents a problematic contrast with Ignatius' own view of the same event. Likewise, for Laínez and Polanco there is no preoccupation to associate the Cardoner with the origin of the Constitutions or the formation of the Spiritual Exercises as Nadal does. Finally, Nadal's own focussing on the Cardoner does not square adequately with his familiar thesis that the interior life of St. Ignatius in its totality is the primary source for the understanding of the Institute.

Father Silos notes, however, that despite differing emphases all four accounts of the Cardoner incident share a similar perspective: they all can be seen to converge on the life of Ignatius; and, what is more pertinent to the tradition of the Society's *Ur*-origin, they converge on the life of Ignatius as the *context* of the Cardoner. This convergence forms the basis of Fr. Silos' study. His precise intent is to determine what intrinsic relation exists between this convergence and the nature of the Cardoner illumination itself. By examining the significance of the convergence, by discovering the nature of the context of the Cardoner ex-

perience, he hopes to throw some light on the meaning of the illumination itself.

The procedure of the article is to analyze successively the Autobiography, the biographical accounts of Laínez and Polanco, and Nadal's familiar doctrine on the Society's particular grace. Ignatius' own account of the Cardoner experience serves as the perspective for the overall study. Of necessity there will be some repetition of matter in such a treatment.

I. The Autobiography

One must first note that Ignatius' decision to narrate his "autobiography" stemmed from his discernment of God's will in the matter. After repeated refusals, as Câmara relates, Ignatius was ultimately moved by the sign of "a great devotion and inclination" to relate his experiences for the good of others. Thus, the "autobiography," if read carefully, will prove to be not so much the story of Ignatius' life as an exposition of how God dealt with him. It is the account of a master of discernment at work sifting, interpreting, confirming the events, the thoughts, the motions in his soul. The Autobiography, Silos writes, is "the history of God's actions in a soul—discerned." The study, then, of each experience from Loyola to Manresa revealed the direction in which God had been leading him, as a teacher leads a child. As Ignatius mastered each elemental lesson, he passed on to the next, until the properly mystical phase began at Manresa. It is this continuity in Ignatius' early development that permits us to treat the period as a unit and as the immediate "context" of the Cardoner experience, which was its crowning lesson.

To understand the nature of this education process one cannot limit his consideration to the content of Ignatius' visions. The whole movement of his narrative shows what Ignatius' purpose was: not to tell primarily *what* he was taught, but to show *that* God had been teaching him at every step. It is in this perspective that the Cardoner should be seen as teaching Ignatius more than all the experiences of his life put together. Here he received the crowning conviction that God had been teaching him.

Thus we are led to interpret the "unparalleled character" of the Cardoner experience in a coherent and continuous context. It should not be considered the peak of Ignatius' mysticism. This the saint reached in its more mature and elevated form at Rome. If Cardoner was unique, then, it must have been so in a didactic sense. It was a lesson providing Ignatius with a principle of operation which could not be supplanted or transcended.

In discussing Ignatius' subsequent experiences Silos shows that what

the saint had learned at the Cardoner was a principle of spiritual direction. Ignatius no longer desperately seeks out spiritual people to converse with, no longer suffers protracted periods of perplexity and anxiety, is no longer subject to his own indiscretions, as he had been till that moment.

After Manresa the principle of discernment becomes consciously operative as a norm of action. Silos finds further grounds for this understanding of the Cardoner in Ignatius' reflections on the pilgrimage to Jerusalem. Here we see what is perhaps the first conscious application of the various principles of discernment, a sharp refinement of the interpretations Ignatius gave to the motions of his soul and an enlightened control intervening between motions and execution.

In all these passages Silos argues to the principle of discernment as the primary lesson Ignatius learned during this period. It was the central message of the early part of the Autobiography and has besides a direct bearing on the nature of the illumination at the Cardoner.

II. The Letter of Lainez

Its importance: a) it is the earliest written biographical sketch of Ignatius; as such, it is uninfluenced by other biographies; b) it has a different perspective from Câmara's account; Laínez relates Ignatius' words essentially from the standpoint of the benefit to be gained from Ignatius' experience, not from any concern with exact precision of data. Laínez provides us primarily with the message he derived from Ignatius' narrating of the period from Loyola to Manresa.

Silos notes the simplification Laínez introduces into Ignatius' more nuanced description. Yet, in place of weakness in detail, Laínez offers explicit observations and inferences from the events. Where the Autobiography is progressive, Laínez indicates a sudden change, a change from ignorance to profound understanding. And the turning point for this change is the vision at the Cardoner. According to Laínez Ignatius *began* to see, discern, taste God and communicate Him to others as the result of this experience. Exterior practices gave way to deep understanding of the interior life.

All the effects of the Cardoner vision, Silos argues, have a common bond in the principle of discernment. If all that Ignatius knew up to that time now appeared new, it is an indication that the Cardoner did not involve new objects of knowledge so much as a new insight. The Cardoner confirmed unmistakably what Ignatius had been learning.

Thus, situating the illumination in its context in the Autobiography, it becomes quite probable that the principal lesson of the illumination and the unifying principle which gave the new perspective in it are one and

the same thing. Silos quotes sections of Polanco's *Vita* to sustain this suggestion. The central message of the Autobiography was also the central intuition of the Cardoner: the understanding of how God works in the soul, the meaning of prayer itself, and the place of spiritual motions in the spiritual life.

Cardoner a Beginning

The Cardoner, then, was a "beginning," but in the sense of reflexive understanding. It was the confirmation of the direction in which Ignatius was already going. What the saint had partially understood and experimentally committed himself to was now seen as a pattern of divine influence and was now confirmed and assured as his vocation. We thus understand why Ignatius considered so important the conviction that God had been teaching him. The absolute firmness of Ignatius' conviction in his vocation was the direct result of the illumination.

Chronology of Lainez' Letter

Silos devotes six pages to the problem of chronology in Laínez' letter. There seems to be a certain "chronological and psychological dislocation" of material regarding Ignatius' interior history. This problem Silos tries to show as resulting less from Laínez' lack of mastery of the material as from the particular message he derived from the narration, as mentioned above. Laínez may have simplified the sequence of events, but in the essential nature of the spiritual development from Loyola to Manresa he did not err. Ultimately, considering the slightly different perspectives, the accounts of Ignatius himself, of Polanco and of Laínez are seen to agree in the one point, that the Cardoner illumination essentially consisted in the reflexive understanding of the discernment of spirits.

III. Nadal and the Particular Grace of the Society

Nadal always maintained the basic idea that the particular grace of the Society of Jesus is seen primarily in the life of Ignatius. The question arises how Nadal's doctrine can be made to tie in with the accounts of the three others. Is there a common intrinsic reason for the convergence of each of them on the life of Ignatius, and is it the principle of discernment that links Nadal's thesis with Ignatius' own approach to the Cardoner?

To answer this question Silos examines in seven pages Nadal's conception of how this particular grace operated in the life of St. Ignatius. A fundamental conclusion of his study is the understanding of the formulation of the Society's *modo de proceder* as essentially representing the three methods or "times" of Election, deriving ultimately from the

principle of discernment. Both Nadal's triple principle for determining the will of God for us: *spiritu, corde, practice; principio divino, ecclesiastico, morali,* and his doctrine on the cycle from prayer to action and from action to prayer find their ultimate conjunction in the discernment.

Silos further refers to the Exhortation of 1554 in which Nadal describes how Ignatius came upon his apostolic ideal. Through the exercises communicated to him by God, especially the exercises of "the King" and "the Standards," Ignatius learned his end. In these two exercises God showed him with "devotion" that he should dedicate himself completely to the apostolate. The interpretation which Silos offers of this passage is that: a) Ignatius understood his end in his prayer, because in these meditations God gave him consolation; b) in the same manner, that is, by giving him consolation in them, God communicated the exercises to Ignatius.

The importance of this interpretation lies in its providing an interpretation of Nadal's statements on the nature of the Cardoner experience. Nadal's description of the particular grace of the Society in operation is seen both to resemble his description of the Cardoner illumination and to recall his phrase *in actione contemplativus.*

Conclusion and Synthesis

The role of the founder becomes precisely to express this particular grace for his disciples, to be the minister of this grace for others. The grace is from God, whether in the founder or in the disciple. But God chooses the founder to translate it faithfully into action, to be its living exemplar . . . This was the role of Ignatius for the Society of Jesus. To know this life is therefore to know the Society; for Ignatius to narrate his interior life was to found the Order.

Thus the reason is seen for the general convergence of all the writers themselves. If Ignatius received his grace of vocation at Loyola, this grace was nonetheless understood in a reflexive way through the Cardoner experience. Here Ignatius understood the principle of discernment that led him to the complete content of his particular grace.

Thus, the reason is seen for the general convergence of all the writers Silos refers to on the life of Ignatius as the context of the Cardoner experience. What Ignatius learned at Manresa was a basic method of ascertaining God's will for him. It took him a lifetime to discover the concrete designs God had for him, but his manner of seeking God's approval and confirmation of his plans and decisions was established firmly at Manresa and solidified unmistakably at the Cardoner. In this sense the Cardoner-Manresa experience may be spoken of as the moment in which the Society was conceived and founded.

JOSEPH TOWLE, S.J.

The Advance from Doubt to Complete Assurance in Saint Ignatius

The surviving fragment of the Spiritual Diary of St. Ignatius is a revealing account of his attempt to reach a total commitment to a decision already made. Father Beirnaert's analysis of the process shows how Ignatius' experience raises a number of questions concerning the role of the Trinity and human freedom in the course of confirming an election.

"De l'incertitude à la totale assurance chez saint Ignace," Louis Beirnaert, S.J., *Christus,* 11 (42), Avril 1964, 195-208.

WHILE HE WAS DRAFTING THE CONSTITUTIONS OF THE SOCIETY, Ignatius had to decide whether the houses of the Society would have a fixed income or not. This issue occupied his attention for forty days, from February 2 to March 12, 1544. Although he had already made his choice, he had not yet reached that total assurance which would come to him at the end of an intense cumulative process in which his relationship with God undergoes a radical examination. The account of this experience echoes modern theological formulations as the Founder of the Society comes face to face with the mystery of being.

Ignatius was hesitant and perplexed in the matter. The very fact that he spent more than thirty days to reach full commitment is a sign of a personality structure which was always in danger of wavering from a firm steady purpose. Ignatius attains his purpose by setting himself in a just relationship with God, and herein is the message which is addressed to all who begin an action in a doubting frame of mind.

At the beginning of the process sensible emotions play a large role. But as the period of trial and dialogue with the Trinity draws to an end, Ignatius renounces the world of sense to arrive at that Presence in which he himself is present to his choice. Sensible tears and emotion are only extrinsic additions at this stage. In this time of ascent Ignatius could not tolerate any external noise or disturbance. On six occasions he notes in his Diary that he was bothered by the noise which his companions were making in the room or staircase adjoining his own room. This sensitivity to noise reveals the internal agitation of his soul. When he finally attains complete assurance, this interior noise and confusion becomes music, and what he calls an interior *loquela* is felt in his soul, accompanied at the same time by an absence of all disturbance from external noise.

From a step by step analysis of the whole experience, it will be seen that there is a logic behind the various events of the period. From February 2 to February 9 Ignatius asks the mediation of Our Lady before the Father. On February 9 Ignatius decides that the houses should possess

nothing in the way of income. On the 10th he offers up his choice. He prays that his oblation be approved and all the while he converses with the Holy Spirit in great peace.

Then on the 12th of February in a paragraph which he has crossed out, he writes that he was tempted to reverse his decision by allowing the churches to have a fixed income. At the same time he was so upset by noise from his neighbor's room that he had to get up and impose silence. He is not completely present to his decision since the Father and the Son are absent. He "neglects" the Holy Trinity, and the state of consolation, during which he saw the Holy Spirit, vanishes. He decides to begin all over again and to discover what was lost.

On February 15-16 he addresses himself directly to the Father who shows Himself propitious, thereby giving Ignatius confidence to remake the election reflecting on the manner of being poor and the concession already given to the churches in 1541. This concession seems to be a snare and obstacle of the enemy, and so he offers to the Father the renunciation of all income. On February 18 he confirms his decision with the whole court of heaven in the presence of the Holy Trinity. He is overcome with tears and sighs at this time.

What happened from February 12 to February 17? By his "neglect" of the divine Persons, Ignatius had committed a serious fault. Now they alone are able to reintegrate him into the former state of confidence from which he has been exiled. This recognition is followed by great devotion and confidence. Now he proposes to search for the presence of the Trinity. Paradoxically, just as he begins to search, the realization of the presence of the Trinity begins to evaporate. Ignatius, who thought his decision was secure because of the abundant consolation which he felt, experiences a resurgence of doubt and fear. The confirmation which he now possesses does not carry with it the affective response which he expected. It took him 21 days to stop searching for the divine Presence in sensible devotion.

Ignatius now prays with great ardor to the Holy Trinity and he begins to perceive the bond of union which unites the Three Persons, but they still continue to appear to him in distinction and multiplicity. He examines himself and declares he is not even worthy to invoke the name of the Holy Trinity. Jesus appears to him and strengthens his resolve, but even this is not the confirmation he seeks. On the 26th of February he asks Jesus to make him conformed to the will of the most Holy Trinity by whatever way seems best. Truth for Ignatius is the renunciation of his own will and desire.

On the 29th of February Ignatius has a vision of "the heavenly country or of its Lord, under the form of an understanding of the three

Persons, and in the Father the Second and the Third." What does this mean? The country is the fatherland and at the same time where one lives and is at home. The fact that the Father is evoked at the very moment when Ignatius goes beyond the distinction of the Three Persons to apprehend the Father and in Him the other Persons is a sign that the Father appears to him to be the place or 'country' where the Others dwell and where he himself has his true home.

In the beginning of March Ignatius frequently notes that he seems to be "reconciled." The devotion which first focused on the Trinity now turns to the Father. At the *Te Igitur* of the mass Ignatius felt and saw in a luminous manner the divine Being from which the Father seemed to spring. The sensible manifestations of divine consolation disappear, but even in this exalted state of union the divine Being and its representation fluctuates—a sign that Ignatius still vacillates.

Again he is distracted and annoyed by external noises, and he falls into an arid state in which he loses all taste for meditation. He debates whether he should continue. This is not a question of being certain about the objective matter which is clear in itself—he is waiting for an interior sign that will satisfy him. Then the darkness lifts and the tears return as he loses all desire to keep saying masses for this intention. On the 11th of March he concludes while he sees the Being of the Father and likewise the Being of the Holy Trinity without any temporal succession between the vision of the Being and the Being of the Person. He is filled with a reverence which confirms all that has gone before.

Thus, total assurance is reached by Ignatius when he renounces any expectation beyond being present to his own decision. The vision of the Being of the Father indicates that Ignatius becomes the father of his decision by situating himself in a radical humility which renounces the discovery of the truth of being in sensible enjoyment. Besides illustrating the process of the election in the Spiritual Exercises, we have a mystic experience in which the recognition and consciousness of the nothingness of the creature are joined to the ascent to the Presence and the sense of existence.

RAYMOND ADAMS, S.J.

A Total Experience of God

For historical reasons, the application of the senses has not always received its proper place in the Exercises. Today the organic progression of contemplation, repetition, and application of the senses is seen to deepen the total person's experience of God. This experience of God reflects main biblical themes.

"Sentir a Dios," Francisco Marín, S.J., *Manresa,* 36 (141), Octubre-Diciembre, 1964, 393-402.

Application of the Senses in the Exercises

THE EDITION OF THE EXERCISES prepared in 1599 toned down the application of the senses out of a fear of quietism and the *Alumbrados*. This method of prayer, however, had early advocates. The present article discusses the application of the five senses which Ignatius wants performed at the end of every day of the last three Weeks. If the exercitant is tired, he may omit one of the repetitions, but not the application of the senses. Thus the application is an organic part of the person's total dynamic process of experiencing and savoring God through some sort of symbolic transposition of oneself into His presence. There is no reason to fear such a total experience, rooted though it may seem to be in the emotive part of man. It is basically an experience of *presence*, and it is a truism that the *whole* person experiences the presence of the beloved. As Ignatius at Manresa, so the exercitant can be totally open to the transforming grace of the Presence of God. Such an experience enables the exercitant to surrender to the dialogue which God initiates. The interior person (Paul's *pneumatic* man) is put at the service of the symbolic presence which communicates more than a person can ever state.

Application of the Senses as Doorway to Biblical Reality

The application of the senses is a singular method for revivifying central biblical themes. By symbolically transposing oneself through such an application, a person can be like Jacob, who wrestles with a mysterious being and believes that he has seen God face to face. Consequently, his name is changed to Israel, i.e., his entire person is transformed. Similarly, the Johannine message of a vital, almost corporeal, union with Jesus results in a profound knowledge of God (Jn 21:20; 1 Jn 1:1-3). Deep within the mystery of the Trinity is the demand for mutual surrender and Presence of Self to Other. A vivid vignette of God-man presence is staged in the Sinai theophany from which Moses descends with his face veiled with the glory of the Lord. An intensely immediate symbol of divine-human presence is elicited in the Song of Songs. Jeremiah, Hosea, and other prophets seek Yahweh in the desert to be wed to the Lord in fidelity forever. And the same prophetic, now christened, cry echoes on the last page of the Apocalypse: "Come, Lord Jesus!" Such centrality of biblical reality in the Exercises shows how far they are from Pelagian voluntarism.

ANDREW WEIGERT, S.J.

The Christ of St. Ignatius

The Autobiography *of St. Ignatius depicts Christ as the Eternal Word, Creator and Lord, and as the Word made flesh living in the Church, inviting men to follow Him in the way of the cross. The vision of La Storta is a synthesis of the two aspects of the one Christ and is itself one of the chief sources for the Christocentric spirituality of the Saint.*

"Le Christ de saint Ignace," Jean Laplace, S.J., *La Vie Spirituelle,* CX (505), Mai 1964, 535-552.

AT LA STORTA the Father speaks to the Son and tells Him that the Son should take Ignatius as His servant. It is interesting to note that Ignatius sees the crucified Christ in this vision. Evidently it is in and through the cross that the Father surrenders His Son and accomplishes a perfect union with humanity. This vision denotes the invitation to model our behavior on Christ our companion, and thereby reconstruct the world. The impulse of love inaugurated by Christ through this union must continue in this present life and extend itself through the Church until the end of time.

La Storta is the climax of sixteen years of constant search on the part of Ignatius to discover God's purpose for him. Christ by revealing Himself in this vision reveals His plan for Ignatius. In Christ all created things find their cohesion, and through His Body—the Eucharist and the Church—they ascend to the Father according to the eternal design of the Trinity. In this vision Ignatius realized that the way of the Society must be through service of the Church of Christ in poverty and humility. Rome is the new Jerusalem and the world is the Holy Land.

RAYMOND ADAMS, S.J.

A NOTE ON THE WORKSHOP AND METAPHYSICS

The following pages will not be so much a review of *Christian Wisdom and Christian Formation** (the collection of Jesuit essays that developed before, during, and after the 1962 Los Angeles Workshop on the role of philosophy and theology as academic disciplines and their integration with the student spiritual life) as they will be a continuation and prolongation of a certain point of discussion projected by the essayists. It seems advisable on every score that the Workshop itself, and this book which it has generated, be taken as a beginning, a very competent and substantial beginning indeed, but a beginning for all that, from the very nature of the case. For the questions raised by this discussion of philosophy and theology in the college and the university cry to heaven for years of work and analysis.

What I am interested in (let other people project other things) is the critical relationship of philosophy and theology, but particularly the former, to the broad world of human experience, our multiple failures over the years in constructing this relationship, and some prospects that may be seen for the future in this direction.

Nothing is more obvious than that this is not a new question. But it remains central. And the important thing is that much new work must be done on and about it. And the more competently we raise the issue—as it was raised at Los Angeles—the more necessary becomes the work to be done. For the experience we are talking about should really be experience, and experience is dense, solid, cumulative and very actual. What should it be and where is it, especially in relation to metaphysics?

In one of the best papers in *Christian Wisdom and Christian Formation* Father W. Norris Clarke puts the matter as simply as can be by quoting his own students:

> When I recently consulted the group of Honors Program students who are part of my larger class this year as to what they felt was defective or missing in my own moderately Thomistic approach to

* **Christian Wisdom and Christian Formation**, ed. by *J. Barry McGannon*, S.J. New York: Sheed and Ward, 1964. Pp. 305. $6.00.

> reality, this was precisely the point they made with remarkable clarity and unanimity. "You are constantly explaining what you call the data of experience," they said, "whereas we are not yet very clear at all on just what the experiences are that we are trying to explain. We need first to get clearly in focus just what is the content of our significant human experiences before the problem of explaining them can become fully vital to us." And it should be noted that by "problems" they did not mean problems in their abstract metaphysical form, such as the "one and the many," which they had been given, but problems on the level of their lived experience made meaningful to them in the context of their culture. (pp. 153-54)

Father Theodore Mackin puts the point for theology in even more feltly forceful language. He speaks of:

> the as yet dwarf-humanity of so many students, their innocence of experience, their shallow awareness. . . . They know so little of the human condition because the human being available to their reflection lies inside, undisturbed, unawakened by great happenings, asleep. . . . This is where the great and humane literatures of the Western world, and some from the Eastern, ought to have entered and done their incalculably necessary work. . . . This is the key determining whether he can learn theology. In reflecting on himself, has he developed some feeling for humanity? Some sense of history? . . . We suggest on good evidence that those who have not been educated liberally cannot be taught theology, or can be only with great difficulty. (pp. 136-37)

These are brief but significant reactions of unhappiness about this problem of the collapse of the sense of experience, from both ends of the student-teacher dialogue. What is indicated is a lack of contact between a world of experience that needs to be reflected upon and the world of reflection that often seems to be reflecting upon a vacuum. Like a stone cast into a pool, this lack of contact keeps enlarging itself into larger and larger concentric forms of the same problem. Let us look at some of the large circles.

Faceless Being

Others of our essayists are not slow to name them. How really can philosophy relate itself to the other disciplines and forms of experience of a modern university? How can theology do the same? We call philosophy the queen of reality, and an ordering force within the whole experiencing life of a university. But in what way, and by what validity? By some kind of verbalism and externalism and no more, perhaps? We know that being and religion are ordering principles. But what is being? Is it faceless? Is it irrelevant? Is it without content? Can metaphysics—and theology—afford not to know a good deal about the other disciplines?

Will it any longer suffice to say that they need not? If you will look above again, you will see that even the very experiential Father Clarke lapses into the phrase "abstract metaphysical form" as though this were finally what metaphysics had to be. (In what sense is metaphysics abstractive?) And Father Klubertanz warns us more than once that it is humanistic studies and not metaphysics which is interested in the concrete and the penetration thereof. Would it not be better to say that this penetration into the concrete should be the first act of metaphysics? It is, indeed, not the last, but it should always be there and always returned to. And it is a long, difficult act. Nobody gets there easily.

But what does metaphysics have to be and what does it have to know if it is going to be an ordering principle in a modern university, or in the still wider fact called contemporary culture? We can give a technical metaphysical answer to that question, or we can give a practical answer that may run the risk of being metaphysically incorrect. If the practical answer is not given—that philosophy must deal with the concrete, must deal with plenty of it, must be slow to leave it—then it will continue to be refused modern recognition as a queen or an ordering principle. It is notorious that it is now almost universally refused this position and this respect. It is true that this is in many ways an anti-metaphysical age, but we cannot afford to get into the position of not realizing that half the fault for that is the fault of metaphysics. It has not been in substantive touch with the marvelous achievements of the other disciplines. Therefore its credentials have for a long time not been accepted.

We who believe this, and there are many of us, are caught, of course, in the unhappy and perhaps annoying position of saying that we may be all wrong about the vocation and the nature of philosophy, but that the world had better act as though we were right. But that is only a way to avoid exhausting technical responses that we feel would get nowhere even if they were right!

This issue of the substantive relationship of philosophy and theology to the other disciplines is a recurring concern for a number of the participants at the Workshop; they are not so naive as to fail to see that it is a burning issue. The only thing that might have been asked of them is that they should have raised it even more sharply. And now, all in good time, it would be good if members of the other disciplines were asked for cooperation. The question needs a collaborating and not a purely metaphysical answer.

In fact, the suggestion now gets into the air more often that what we begin to need is more than a general metaphysics of all being, starting indiscriminately from anywhere and getting with too much ease to the

conceptual mastery of all being; what we need instead today is a set of special metaphysics, each special metaphysics being rooted in the full reality of a special field or discipline.

What is the relation of politics to reality?
What is the relation of the literary imagination to reality?
What is the relation of psychiatry to reality?
What is the relation of science to truth, objectivity, and reality?
And so forth.

In each case there is, ideally, a burning need for and attachment to reality, but in each case an attachment and a need that requires discovery and carving out in continually specific terms, always in the terms of the discipline.

Let us put down a few working hypotheses for discussion.

It seems best, at this moment in history (and perhaps always), that all the further acts of metaphysics be at the other end of, and in the presence of, our investigation of these relations to reality and at the other end of the penetration of these concretions.

It seems artificial and not good that the work in these various realistic disciplines be in one set of hands and the reflective and metaphysical analysis of them be in another set. Certainly such a separation will never work out politically (I use that word in its best sense), and it is today just as doubtful that it will work out intellectually.

It seems advisable to propose and keep repeating what the basic proposition of metaphysics in our day might be: that it is no easy task to contact existence and no task for a child; but it is the first and continuing task of metaphysics, never to be surrendered entirely to anyone else. And it is ironic that this was one of the basic beliefs of Plato, the alleged idealist, that philosophy should never be separated from experience and contemporary learning.

It seems necessary that there be an increasing collaboration between the specific materials of the disciplines and departments on the one hand and the act of metaphysics on the other. Ideally, in fact, the disciplines and departments should create their own metaphysics. They should not wait for pure philosophers to perform these tasks.

The metaphysicians are only partially at fault for failures in these directions. Our men in the other disciplines and departments have, on the whole, refused to have anything themselves to do with philosophy or theology. Their excessive fear has been that they might be caught in a non-professional act. Such *had been* the general national view of philosophizing and theologizing about and within the other disciplines.

It is not good that philosophy should exist so exclusively as a separate

department. In great part it should exist and be taught within the other disciplines, and in terms of their materials and competencies.

Few of these things can be done immediately. But they might be fruitful hypotheses to argue about. At any rate, I put myself out on their limb, believing in them. I believe that our philosophers have for years been gathering momentum in the movement toward experience. This excursus may help to re-introduce the discussion of one of the important possible points forward of that movement.

WILLIAM F. LYNCH, S.J.

JESUIT SOURCES: DE GUIBERT

The Jesuits: Their Spiritual Doctrine and Practice. *By Joseph de Guibert, S.J.* Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. Pp. xxv-692. $14.00.

THE REPUTATION OF THE SPIRITUAL DOCTRINE AND PRACTICE of the Society of Jesus has suffered in the past and continues to suffer from an enduring misinterpretation of historical evidence. History, like statistics, can be cited to prove almost anything. Hostile critics of the Society claim to have found in her writers, and even in her saints, a spirituality too ascetical, activist, anti-liturgical, anti-social (to start with the beginning of the alphabet). What are the true characteristics of that spirituality? Only genuine historical induction, assembling a representative sample of Jesuit writing, direction, and practice, will discover the intrinsic pattern which displays objectively the origin and growth of Jesuit spirituality from the experiences and teaching of Saint Ignatius—this is the difficult art of reliable historical analysis.

Father Joseph de Guibert has mastered this art in *La spiritualité de la Compagnie de Jésus,* perceptively translated by Father William Young, enriched with up-to-date bibliographical references by Father George Ganss, and presented as the first book of the Institute of Jesuit Sources. After spending more than five years collecting and analyzing the copious source material, Father de Guibert offered his manuscript in 1941 to Father General Ledochowski. The author's death in March, 1942, left the task of editing his work to his associate, Father Edmond Lamalle, who wisely refrained from revising the text when he published the book in 1953.

The four parts of the book search for the characteristic traits of Jesuit spirituality in the life, experiences, writing, and direction of Saint Ignatius (Part I); in the story of the saints, generals, authors, suppression, restoration, and apostolic activities of the Society (Part II);

in the development of ideas and general aspects (Part III); and in a final synthesis (Part IV.) The second part is the longest (eight out of seventeen chapters) and combines with Part I (four chapters) to lay the scholarly basis for the rebuttals and clarifications of Part III and the conclusions of Part IV.

Avoiding the tempting approach of comparison with other schools of spirituality, Father de Guibert's Introduction focuses on the dynamism of St. Ignatius' own experience in the current of sixteenth century movements. In this positive presentation we see the mystical life of Ignatius grow through his experiences at Manresa, his studies, his administrative duties. We glance at the surviving pages of his spiritual diary. We observe the paradoxical union of highest prayer and meticulous self-examination, of contemplation in activity. We find his spirituality both trinitarian and eucharistic, a mysticism of service because of love rather than a passivity of loving union. Vivid imaginative pictures, the gift of tears, courageous struggle through fearsome ascetical practices show us the psychological dimension in his advancing union with his Creator and Lord.

The *Spiritual Exercises* are considered both in their significant development and in their use by St. Ignatius for the purposes of spiritual training and direction. As a director, Ignatius did not always pick winners. Despite the loss of his original followers, he won a new band, gave them in turn the *Spiritual Exercises*, directed them with surprising severity and genuine affection. The service and glory of God are the constant theme in his counseling. When were the *Spiritual Exercises* as we know them composed? Father de Guibert's textual scholarship helps to fix the date. What was their primary purpose? The opinion of Father de Grandmaison (the elaboration of the *Exercises* was dominated by the thought of choosing a state of life) is favored over Father Peeters' theory (the little book prepares for higher prayer).

Sources and Development

The spiritual doctrine of St. Ignatius is shown by Father de Guibert unfolding in the *Formula of the Institute,* in the *General Examen,* and somewhat more briefly in the *Constitutions.* These documents elaborate the same basic concepts of humility, poverty, love, and service which structure the *Spiritual Exercises.* In Chapter Four the author explores the general and particular sources of the thought of the saint. Courteously he refutes certain misrepresentations of Ignatian spirituality as purely methodical, ascetically voluntaristic, militaristic in a combat-loving sense. The essential notes are shown, on the contrary, to be devotion to the service of God through a deep and loving union with the Almighty.

How his sons understood his spirituality, how they developed its latent richness in themselves and others through four centuries—this is the story Father de Guibert tells in the 339 pages of Part II. He could have selected a few trends and confirmed them with examples; he preferred a "stratified sample" with each age of the Society's growth, each grade in her membership, each type of her writing and spiritual activity represented. The casual reader may be somewhat dazed at the author's abundance of sources; the scholar will be grateful to the French editor who refused to abridge this analytical bibliography of scores of documents in eight languages.

Part III penetrates the historical sample to trace Jesuit spirituality as it developed from Ignatian insights and experiences. The *Spiritual Exercises* are the guidelines in that development, adapted and enriched through the years. Mental prayer, including its higher forms, with considerably more freedom of movement than our unfavorable critics or even our admirers are wont to concede, is shown to be indigenous to the Jesuit vocation. The liturgical influence in Jesuit spirituality is truly significant, particularly in the devotional writings prominent in the Society's history. His insistence on this influence is remarkable especially in a book written before the full flowering of the liturgical revival. Were he alive today, Father de Guibert might have expanded this theme with additional examples and fuller treatment. Involved in the vocation of a Jesuit, according to Father de Guibert, is a readiness for infused contemplation; his list of Jesuits who wrote of this type of divine favor from personal experience is impressive.

Constant effort at self-improvement is pointed out as a characteristic trait of Jesuit spirituality, but not its final goal. "To follow Christ and to imitate Him remains the fundamental principle which animates the entire asceticism of the Society" (p. 572). The flinty, unyielding tyrant and the soft, fashionable director of souls are extremes that caricature the Jesuit who is loyal to his tradition. That tradition is not one of speculative deduction from recondite theology, though its dogmatic foundation is as solid as the primacy of charity expressed in the third mode of humility and in the first, eleventh, twelfth, and seventeenth Rules of the Summary.

Part IV, the briefest and most eloquent, summarizes Jesuit spirituality in this single trait: "to be with Christ—in order to serve Him. This means to follow Him and His example; to serve Him and His Mother; to give service with Him and in Him to the Blessed Trinity; to serve the souls redeemed by Him; to serve them under the close direction of His visible representative here below" (p. 594).

Jesuit readers of this generation will justifiably view this study with

more than the interest they would show to an enchiridion of conciliar or patristic texts. Few have equalled de Guibert's portrayal of Ignatius the mystic and spiritual director. With accurate scholarship he has pictured the growth of Ignatian ideals in men and in their writings. If Jesuit spirituality was insufficiently liturgical, we can re-examine (as many are doing today) the mind of the Church in this matter; if deeper theological speculation is advisable, we are grateful for the speculative trend in current Jesuit ascetical publications.

The historian of spirituality must have a statistical sense: he culls representative samples; he discerns common characteristics; he extrapolates trends over missing periods (as were the years of the Suppression); he finds but does not impose patterns; he recognizes the controls set by external factors; he observes the high and the low points, the mode, median, average; he leaves to his reader the challenge of projecting these trends and patterns into the future, always with the urge to improve the graph he has drawn. By these standards of human learning, de Guibert's *The Jesuits: Their Spiritual Doctrine and Practice* is a work of permanent and genuine scholarship, a book to be read by every student of the science of sanctity who sees the hope of the future in the correct interpretation of the past.

HENRY F. BIRKENHAUER, S.J.

SELECTED READINGS ON THE SPIRITUAL EXERCISES

(Listing prepared and annotated by Rev. Augustine G. Ellard, S.J., associate editor of the **Review for Religious**, *professor of ascetical and oriental theology, St. Mary's College, Kansas.)*

"Psychological Notes on the Spiritual Exercises," *by W. W. Meissner, S.J.* **Woodstock Letters,** November 1963, pp. 349-366; February 1964, pp. 31-58; April 1964, pp. 165-191.

We are always hearing the phrase "the psychology of the Exercises." But how rarely we find anything like a good development or a scientific explanation of what that psychology amounts to. Fr. Meissner's series of articles seems to be a first-rate contribution toward elaborating a genuine and thorough psychological elucidation of the Exercises. He offers us an analysis based on "some of the more recent developments in psychoanalytic ego-psychology." His "basic supposition" is that "grace

has an effect on man's psychic processes." The elevating aspect of it cannot be noticed by a scientist. He must limit his study to "the sanating effects of grace." Even these cannot be observed directly, but are inferred in view of certain theological norms. They are found as increased potentialities in the ego, enabling it to enhance its direction and control. Fr. Meissner goes through the text of St. Ignatius from the first annotation to the final rule for the discernment of spirits (№351), and shows how, in the light of the psychological theory he has chosen, a good retreatant's ego would reform, reorganize and perfect itself. It would work through a profound process like that given in Erickson's eight stages, and finally approach an ideal "spiritual identity."

Proceedings of the Conference on Retreats for Sisters. Alma College, Los Gatos, California, 1962. Printed at the College Print Shop. Pp. v + 72.

The principal speakers at this conference were select representatives of the sisters themselves. Hence, the feminine point of view is in the forefront, and for priests who do much retreat-work with religious women these contributions should prove particularly interesting and helpful. No fewer than eleven nuns appear on the program. Space permits me to quote only from two of them. Among the first to take a leading part in the talks was Sr. Paulina Mary, S.N.J.M., superior of the College of the Holy Names, Oakland, California, and her theme was "The Psychology of Women and the Feminine Approach to Spirituality." She accented these four traits as in general characterizing women in contrast to men: 1) interest in *persons* rather than in things; 2) *dependence* as opposed to self-reliance; 3) *greater conformity* to social conventions; and 4) *more* of the *emotional* moment in her psychic life. Sr. Mary Eleanor, B.V.M., the superior of St. Paul's High School, San Francisco, frankly entitled her paper "Suggestions for Jesuit Retreat Masters." Among them: to remember that one is giving the Exercises, not to Spanish hidalgos of the sixteenth century, but to women of the twentieth century, engaged in a definite work, say, teaching; realism in adapting them to situations that the sisters are constantly meeting; trying to meet the vocational demands, spiritual, intellectual, and so on, of the particular sisters whom one is addressing; avoiding excessive repetition, especially of what is well known or out of date; not prolonging the first week; being discreet in the use of humor; unmasking Satan's strategy in our present-day conditions; insisting on the basic significance and importance of psychological maturity. These are only a few of Sr. Eleanor's practical pointers. An advantage of these California proceedings is that they add a bibliography on women and spirituality.

Seminar on the Spiritual Exercises, *by William A. Peters, S.J.* Regis College, Willowdale, Ontario, Canada. In mimeographed form. Pp. 93.

In the summer of 1963, in Toronto, Ontario, Fr. Peters, from Holland, presided over a seminar for Jesuits on the Exercises. He is known as one who has given much time and attention to the study of them. His lectures and discussions were tape-recorded, and from these records the substance was distilled by the theologians and made available, at least in a limited way, in these pages. They seem to show that Fr. Peters has a number of very original ideas on how the Exercises should be interpreted and applied. But it would be premature for us as yet to go into them. He has a book on the text and meaning of the Exercises that may be expected now from the Oxford Press at any time. These notes are mentioned here because of the reputation and influence of the man, because of their wide divergence from what one might expect, because they are about to be published in full book form, and lastly because very probably they will create quite a stir among students of the Exercises.

"Biblical Theology and the Spiritual Exercises," *by R. A. F. MacKenzie, S.J.* **Contemporary Thought and the Spiritual Exercises.** Proceedings of an Institute conducted by Loyola University, Chicago, 1962. Pp. 68-76.

Fr. MacKenzie, a Canadian, is the rector of the Biblical Institute, Rome. He points out a certain parallelism between these three sequences of events: 1) the occurrences of salvation-history as recounted in the Bible; 2) St. Ignatius' personal history and conversion; and then 3) the process of transformation which one making the Exercises undergoes. There are, for instance, creation and destiny, fall or sin, and return to God. Moreover a Christian's way back to God corresponds to the Gospel history of Christ's life. To the *covenant* which was so decisive in the Old Testament dispensation, there is the counterpart, as the central and pivotal point in the Ignatian Exercises and retreat, the *election*, or "decision," as Fr. Corbishley translates it. Fr. MacKenzie finds it easy to show various analogies between the ancient Israelite covenant and the call given by God to the exercitant to commit himself fully and irrevocably to the service of His Divine Majesty. This enlightening and timely study would be particularly helpful to one who would like to propose the Exercises in a thoroughly scriptural manner.

"Contemporary Spirituality and the Spiritual Exercises," *by Elmer O'Brien, S.J.* **Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola.** Proceedings of an institute conducted by Loyola University, Chicago, 1962; pp. 48-56.

It would seem that one of the best things that a retreat-giver could do to make his retreat more acceptable and effective would be to infuse into it the dynamism of current movements that are in favor, if not in fashion. This is what Fr. O'Brien helps one to achieve, and he does it very well. But first he makes two interesting points that seem surprising and may not find unquestioning assent. The *Leitmotif* of Ignatian and Jesuit spirituality—notice the distinction from the spirituality of the Exercises—is not *A.M.D.G.*; rather, it is "service" to the Divine Majesty. So, before Fr. O'Brien, F. X. Lawlor, Nicolau, de Guibert. Secondly, the student Ignatius' grade in theology at the University of Paris was "*mediocritas*," that is, the highest possible mark. Present-day spirituality is characterized by these three traits: *personalism*, *theological enrichment*, and *liturgical orientation*. The writer develops each of these three points, and shows what a fertile source of material and inspiration they can be. In connection with all of them various outstanding contemporary authors are named whose works would supply fully what this article can only indicate.

"The Spiritual Exercises and Contemporary Philosophy," *by Robert O. Johann, S.J.* **Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola.** Proceedings of an institute conducted by Loyola University, Chicago, 1962.

This highly condensed paper is divided into two parts. The first presents three major trends in philosophy now: locating the real, i.e., finding it in experience; being concerned most of all with persons, and identifying reality with experience. The tendency is to consider reality as interpersonal, contingent, dialectical, temporary, and historical. Moreover, "man's place in reality is absolutely central." It is a distinct merit of this paper also that, in its second part, it gives one some introduction to another outstandingly important book in the recent literature on the Exercises, namely, *La Dialectique des Exercices Spirituels de Saint Ignace*, by Fr. G. Fessard, S.J., 1956. He develops a very elaborate interpretation of the Exercises in terms borrowed from Hegel: they are "a dialectic," a progress through opposites. Such an advance characterized St. Ignatius' own original experience, it is observable in the states of soul of persons making the retreat, and it will mark the whole future lives of good men who live out the resolutions made under the influence of these exercises: sin and virtue, man and God, the finite and the In-

finite, death and life, suffering and joy, before and after, the temporal and the eternal, and so on. Surprising as it may seem at first, a modern philosopher could learn from St. Ignatius' modest little book, and, in turn, one using it or guiding others in the use of it could profit from current philosophical ideas.

The Jesuits: Their Spiritual Doctrine and Practice. *By Joseph de Guibert, S.J.* Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. Pp. xxv-692. $14.00.

Though this great work is not limited to the Exercises, there is much in it on them, and also on the whole theory and practice of spirituality that grew out of them. Moreover it is so important and significant that, appearing now for the first time in translation, it must be considered one of the major recent publications on the Exercises. These chapters are specifically relevant: 1. The Personal Interior Life of St. Ignatius, pp. 21-73. 2. St. Ignatius' Spiritual Training of His Followers, pp. 74-108. 3. St. Ignatius' Spiritual Writings, pp. 109-151. 4. The Sources and Characteristic Traits of St. Ignatius' Spirituality, pp. 152-184. All the rest of these 720 large pages have some pertinence. Moreover, the author was the Society's leading light in ascetical and mystical theology in this century, and the most thorough-going student of Jesuit teaching in this field. He is now the supreme authority in the history of Jesuit spiritual doctrine and literature. Hence his comments and interpretations in matters of the Exercises deserve a certain special hearing and respect.

"Przywara: Su Teologia De La Passion," *by Jose Sola, S.J.* **Revista De Espiritu-Alidad,** 91, Abril-Junio 1964, Pp. 210-228.

One could hardly list the foremost works on the Exercises published in this century without including Erich Przywara's *Deus Semper Maior: Theologie der Exerzitien, 1938-1940,* and Fessard's *La Dialectique des Exercices,* 1956. It is the special merit of this article by a Spanish Jesuit that it gives one a certain introduction to Przywara's long and very difficult study. First, some general and preliminary notions are presented. Then there are three principal parts: trinitarian dogmatic theology, ascetical and mystical theology, and dogmatic-biblical theology. Many of the triologies found in the Exercises and related by Przywara to the Blessed Trinity are mentioned and explained briefly. Fr. Sola concentrates especially upon the third week. Genuine Christian asceticism and mysticism, unlike certain pagan forms and Judaism, involve a peculiar participation in the humility, patience, and service of the Word made flesh and suffering. He emphasizes too the fact that there is a great abundance of scriptural material in Przywara's development of his dogmatic doctrine.

"Apuntes Para una Teologia del Discernimiento de Espiritus," *by M. A. Fiorito, S.J.* **Ciencia y Fe,** XIX, Julio-Diciembre 1963, 401-417.

In this interesting article the author suggests that there are at least three different theologies of the discernment of spirits. If so, in view of the importance of the matter, it is desirable that students of the Exercises and men who conduct retreats should be aware of them. First, there is a *systematic* theology of that discernment. It is well illustrated in the literature by Truhlar's *Structura Theologica Vitae Spiritualis* (Rome, 1958), though the title would not indicate nearly as much. Such a theology presents its subject-matter with emphasis on logic, fullness, order, perspective, proportion, etc. A *non-systematic* theology would be less logical, but excels in *depth, thoroughness,* and convincingness with respect to some one point. An example of this sort is the distinguished study by Karl Rahner on Ignatian existential discretion, contending that the Exercises lead one to a personal mode of perceiving the divine will in one's own individual case beyond and superior to discursive application of general principles to particular facts.[1] It centers around an immediate athematic experience of God as transcendent, the "consolation without cause" (№330 and №336 in the Exercises). Fiorito believes that the original theology of St. Ignatius himself is *kerygmatic,* and he promises to explain it in a forthcoming essay.

"Boletin de Ejercicios Ignacianos (1963)," *by Ignacio Iparraguirre, S.J.,* Manresa, 36, Julio-Septiembre, 1964; pp. 347-362.

This bulletin extends to 83 numbers, and constitutes an excellent guide to the literature published in 1963. It is classified; the chief headings: Bibliography, Texts, History, Studies, Explanations, Practice. In all cases full bibliographical data are given. After nearly all entries there are notes and comments of varying length.

The whole is introduced by certain general observations which seem worth summarizing.

1. There is less and less tendency to write *developments* of the meditations and contemplations owing in part to repercussions from the biblical movement in progress in the Church, and in part to the fact that now directors of retreats do much more than amplify the points.
2. There is a growing use of *leaflets,* giving hints, examens, etc.
3. There is less recourse to the *history* of the Exercises.

[1] "The Logic of Concrete Individual Knowledge in Ignatius Loyola," by *Karl Rahner, S.J.,* **The Dynamic Element in the Church.** Herder and Herder, 1964, Pp. 169, $2.75.

4. Efforts are made to *integrate* Ignatian spirituality with the prevailing *current trends* of spirituality.

5. The *scriptural* basis of the Exercises is being studied more and more.

6. Much is being done to evolve the *theology* latent or implicit in the Exercises; for instance, by Domene, on grace, method, and direction; and by Karl Rahner on a superior discernment of the divine will in individual cases.

7. The proceedings of four congresses, two of them national, are published.

SELECTED READINGS ON CHRISTIAN FORMATION

(Listings prepared by theologians at Woodstock College, Maryland; approved by the Planning Committee for the 1966 Workshop on the Christian Formation of High School Students.)

Proceedings of the 1962 Loyola Workshop on Christian Formation of Jesuit College Student.

Constitution on the Sacred Liturgy of the Second Vatican Council. The Liturgical Press, 1963, Pp. 68.

Social Effects of Catholic Education. National Opinion Research Center, University of Chicago, 1964.

Crisis of Faith: The Religious Psychology of Adolescence, by *Pierre Badin.* Herder and Herder, 1963, Pp. 251, $4.50.

The Adolescent, His Search for Understanding, edited by *William C. Bier, S.J.* Fordham University Press, 1963, Pp. 246, $5.00.

Essentials of Sodalities of Our Lady, by *Ludger Brien, S.J.* Queen's Work, 1959.

Process of Education, by *Jerome Bruner.* Harvard University Press, 1960, Pp. 97, $2.75.

Notes on High School and College Retreats, by *Thomas Burke, S.J.* (available from Father Burke at St. Peter's Prep, Jersey City, New Jersey).

Social Climates in High Schools, by *James S. Coleman.* Washington, D.C.: Department of Education, OE–33016.

Experiment in Retreat Work, by *Lewis Cox, S.J.* (available from Rev. Thomas Burke, S.J., St. Peter's Prep, Jersey City, New Jersey).

Liturgy and Doctrine, by *Charles Davis.* Sheed and Ward, 1961, Pp. 123, $2.50.

And Young Men Shall See Visions, by *Andrew Greeley*. Sheed and Ward, 1964, Pp. 177, $3.95.

Strangers in the House, by *Andrew Greeley*. Sheed and Ward, 1961, Pp. 123, $2.50.

Open Letter to a Young Man, by *Andrew Greeley*. Ave Maria Press.

Your Teen-Ager and Religion, by *Andrew Greeley*. Divine Word Press.

Counselling the Catholic, by *George Hagmaier, C.S.P.*, and *Robert W. Gleason, S.J.* Sheed and Ward, 1959, Pp. 301, $4.50.

"Moral, Religious and Spiritual Formation in Jesuit Secondary Education," by *Robert F. Harvanek, S.J.* **Jesuit Educational Quarterly**, Vol. XXVI, No. 1 (June, 1963), Pp. 15-33, $.50.

The Art of Teaching Christian Doctrine, rev. ed.; by *Johannes Hofinger, S.J.* University of Notre Dame Press, 1962, Pp. 290, $4.95.

The Good News—Yesterday and Today, by *Josef Jungmann, S.J.*, trans. by William A. Huesman, S.J. W.H. Sadlier, 1962.

Faith and Commitment, Aim of Religious Education, ed. by *Mark J. Link, S.J.* Loyola University Press, 1964, Pp. 309, $3.50.

Education at the Crossroads, by *Jacques Maritain*. Yale University Press, 1943, Pp 120, $4.00. Paperback, 1960, $1.25.

Love or Constraint? by *Marc Oraison*. Paulist Press, 1961, $.95.

True Source of the Sodality Spirit, by *Hugo Rahner, S.J.* Queen's Work, 1956.

On Becoming a Person, by *Carl Rogers*. Houghton Miflin Co., 1961, Pp. 420, $7.00, text ed. $5.25.

Personality Development and Adjustment in Adolescence, by *Alexander A. Schneiders*. Bruce Publishing Co., 1960, Pp. 473, $5.75.

Focus on Change, Guide to Better Schools, by *J. Lloyd Trump* and *Dorsey Baynham*. Rand McNally and Co., 1961, Pp. 147, $2.25, paperback $1.25.

Group Guidance, by *Jane Warters*. McGraw Hill, 1960, Pp. 428, $6.95.

READERS' FORUM

"Three Fundamental Areas of Jesuit Concern," by Rev. James M. Demske, S.J., November 1964.

The soundness and documentation of Father Demske's notes on "Poverty and Jesuit Education" preclude any negative criticism. However, one further area of discussion might be profitable: social awareness in our houses of study.

After engaging in the social apostolate, Jesuit scholastics do acquire social consciousness, but frequently enough there emerges a growing discontent with the life of studies. The descent from the ivory tower becomes an evacuation. Once the Jesuit student confronts the urgency of the social apostolate, "building houses and roads for the poor in a Latin American village" seems much more Christ's work than the study of sociology or Greek poetry. The years spent teaching middle-class boys in our high schools seem a waste, and the manpower drain involved in a university seems outrageous. This description is, of course, a caricature, but there is enough truth in it to merit discussion.

The problem seems to stem from a false dichotomy between the intellectual life and the social apostolate, as though the two terms were mutually exclusive. With this attitude, some scholastics can find intolerable the years of study, especially those demanded by graduate work after ordination. Along with this can arise the tendency to downgrade the educational apostolate as an anachronism. Other scholastics can allow themselves to become engrossed in term papers and relegate social questions to those who have the time for such things. Choice between one of the two camps, unfortunately, seems an inevitable element in our formation.

The solution to the dichotomy is obviously not a forced suppression of social awareness until after the course. An unaware scholastic is likely to become an unaware priest. Deeper appreciation of the complex social structure of the Church and the Society in general may hold the key to a solution. The Society, because of its diverse apostolates, has room for both university professors and hospital chaplains, for physicists and counsellors, and all of them do the work of the Church among men; all co-create with God a world in which spiritual growth is possible for all classes of men. Members of the Society function on all levels of society for the same basic purpose, although one might be educating the future civil leaders and another might be distributing food to the poor in Asia. The society is as complex and yet as much one as mankind itself, and with mankind it progresses in all its complexity to the One Ultimate Goal.

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There were questions and discussion from the floor after each speaker, and these are included in the book. In addition the book contains a bibliography, suggestions for retreat confessions by Fr. Daniel J. Callahan, S.J. and a detailed outline for an eight day retreat by Fr. Francis X. Peirce, S.J. This outline would be very useful for young retreat masters.

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